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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., June 30, 1927

NEW SERIES
VOLUME XXIX, No. 26

TELEGRAM FROM DR. GRAY

FLOOD RELIEF TWO HUNDRED FIFTY THOUSAND DOLLARS FOR BAPTIST CHURCHES IN THE MISSISSIPPI FLOOD AREA. EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION AUTHORIZES HOME MISSION BOARD TO APPEAL FOR AND ADMINISTER THIS RELIEF FUND. HUNDREDS OF CHURCHES IN NEED; BUILDINGS SWEEPED AWAY; PASTORS DESTITUTE; MEMBERS IN DIREST POVERTY; PASTORS MUST BE SUPPORTED; HOUSES REBUILT. BAPTISTS EVERYWHERE ARE ASKED TO HELP OUR BRETHREN IN THEIR DISTRESS. LET SPECIAL AND GENEROUS OFFERINGS BE MADE IN EVERY CHURCH, SUNDAY SCHOOL, W. M. U., YOUNG PEOPLE, ALL HAVE A PART. IMMEDIATE ACTION NECESSARY. SEND FUNDS PROMPTLY THROUGH REGULAR CHANNELS. BE SURE DESIGNATE CONTRIBUTIONS FOR FLOOD RELIEF.

HOME MISSION BOARD,
ATLANTA, GEORGIA.

Dr. Cornelius Woelfkin has recently been at death's door. He says "I was not afraid, but O what a cleansing".

Baptists undertaking to conduct religious services in a refugee camp at Lafayette, La., were set upon and assaulted by a Catholic mob.

Bishop J. R. Kyzar of Bardstown, Ky., will be at Bogue Chitto on a visit to his mother from July 15 to Aug. 15. He has engagement for meetings half of this time.

We are a little nervous: One of our best pastors in the northeastern part of the state has had some serious letters from a large pastorless church in Kentucky; and one of our best pastors in the southwestern part of the state has had similar letters from a good church in North Carolina.

Mr. B. B. Jones, who has done so much for education in Mississippi, now shows his sympathy with those who are less fortunate in the race of life, by giving \$200,000 to build in Memphis a hospital for the treatment of crippled men and women. There has been for some time in that city a hospital for crippled children, and those who operate this institution give the ground for the new hospital.

In the meeting in Nashville last week of the Executive Committee of the Southern Baptist Convention, the request of the Home Mission Board of Atlanta was granted that an appeal be made to the Baptists of the whole country for \$250,000 for the rehabilitation of our Baptist churches in the flooded area of Louisiana and other States. Our own board in Mississippi and Secretary Gunter had already sent out an appeal for help to be given our churches and preachers in Mississippi that have suffered so great loss in the flood. We are glad the Home Board and Secretary Gray are now making their appeal and hope the full amount may be reached. All this and much more are needed and can be used to greatly assist our brethren who have lost so much, some of them practically all they had. And they are handicapped for a year to come, by the continuance of the high water, and the impossibility of planting. There is no conflict in the appeal of the two boards. It would be well if Mississippians would raise the full amount asked of them by Dr. Gunter, \$30,000, and the amount raised by the Home Board could be used in other states which have suffered greater loss. We ought to make it possible for these preachers to stay on their fields. We ought to give as much to our own churches in distress as we gave to the Red Cross.

"WITH WHOM IS NO VARIABleness"

By Arthur Hugh Clough

It fortifies my soul to know
That, though I perish, Truth is so:
That, howsoever I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall.

One of our finest men has suggested the need of short poems in The Baptist Record. He believes our people will appreciate them, and has agreed to furnish one for each week for awhile. What do you think of it? Have you any good suggestions for making a better religious paper?

The hottest day shown by official thermometers in the United States was at Boise, Idaho, when the thermometer went to 121 in 1871.

The Baptist General Board of North Carolina has authorized their Secretaries to put on a campaign for a million and a half dollars, a million to go to Meredith College for Women, \$250,000 to Wake Forest and the rest to their junior colleges.

Dr. J. F. Love writes that the Foreign Mission Board is ready to furnish up to date information to all brethren who are expecting to make reports on foreign missions at their district associations this fall. Write him care of Foreign Mission Board, S. B. C., Richmond, Va.

Dr. Austin Crouch was elected Executive Secretary by the Executive Committee of the Southern Baptist Convention in its meeting at Nashville last week. Dr. Crouch was once pastor of First Church, Corinth, Miss., and is highly esteemed there and wherever he is known. He is an alumnus of Baylor University and of the Southern Seminary. A few years back he was superintendent of the Church Extension Department of our Home Mission Board. He was brought into greater prominence in the past two years because of his work as chairman of the Committee on Business Efficiency whose report was the most discussed item before the recent Southern Baptist Convention, and perhaps involved more important administrative matters than ever before came before the Convention. His work on this committee showed him to be a man of clear vision, strong convictions, unflinching fidelity and courage, and Christian courtesy. He knows business methods, is a strong preacher, hard worker and convincing platform speaker. His work is practically the same as that for several years done by the Director of the Campaign Commission, and is thus the successor in office to Dr. A. J. Barton, who has done a work worthy of all praise.

The Baptist Messenger says that Hyde Park Church, Chicago, which for sometime has received unbaptized people as "associate" members, now receives them into full fellowship. Remember the camel's nose.

Mr. John H. Sproles and Miss Mary Lou Rudder of Bogue Chitto were married on June 21, the ceremony being performed by Rev. S. W. Sproles, father of the groom. John is preaching, teaching and singing, specially singing just now.

The business of the dog racing gamblers has gone the way of the Louisiana Lottery. Their property across the river from Memphis, in Arkansas, will be sold under the hammer to satisfy a mortgage. Law and decency are victors and the gamblers move on to a more hospitable and less Christian climate.

The Alabama Baptist says that in one big church in that state a deacon personally pays for 300 or 400 copies of the paper sent to families in his church. The editor in this same article says that if the deacons in all the churches in Alabama would cease to oppose the budget plan the paper would add 10,000 subscribers to its list.

The students of Hampton-Sidney College, Virginia, a Presbyterian institution, have withdrawn from the general organization of the Young Men's Christian Association because they are at variance with certain literature sponsored by that organization. They declare that they: "Cherish the evangelical faith in the Bible as the infallible Word of God, and accept the fundamental truths of the Christian religion, such as the Trinity, the virgin birth of Jesus Christ, his deity as well as his human nature, the sinner's utter inability to save himself, the substitutionary atonement of Jesus, his bodily resurrection, and his second coming."—Watchman Examiner.

Dr. George W. Truett announced at the recent meeting of the Executive Committee of the S. B. C. in Nashville that property worth about \$200,000 had been bequeathed to the Southern Baptist Convention by Mrs. Opdyke of Jamestown, New York, to be used in the maintenance of Mountain Schools in the South. The will will be contested by some of the relatives of the deceased, but all indications are that the will will stand the test of the courts. We all rejoice in this beneficence and hope the full amount may soon be available for the schools. Do you know that such a bequest would be impossible in Mississippi, because our constitution forbids the willing of any money or property to a religious purpose? You may bequeath your property to raise "varmints" in Mississippi, but not for religious education. Are we a Christian commonwealth?

AN UNFORTUNATE TENDENCY

By Rev. Forney Hutchinson, D.D.
In Christian Advocate

Dr. Hutchinson is pastor of a Church in which there are 2,752 members.—Editor

For some time out of the experience of twenty years as a city pastor I have thought of calling attention to what I consider an unfortunate and even dangerous tendency. I speak of the tendency to build up in our own and other denominations in downtown centers great, unwieldy Churches. This has become easily possible in recent years because of the general use of the automobile, and in many instances it has been actually accomplished. Indeed, the big Church has become the ideal, and a boastful pride in numbers is not uncommon with both preachers and congregations. We forget that a curse was visited upon David because he persisted in "numbering Israel."

In the first place, this tendency is unfortunate for the "big Church" itself. Enlargement beyond certain limits raises problems very difficult of solution. The problem of pastoral oversight immediately presents itself. It is physically impossible for one man as pastor to care for a Church of two or three thousand members with its constituency. If he is conscientious, he becomes oppressed with his inability to keep in touch with his people. He will find himself meeting members of his own Church whom he does not even know, and no man can be a real pastor who has merely a passing acquaintance with his people. So far as I know, no satisfactory substitute for the pastor has yet been found. All efforts at substitution at this point have, to say the least of it, been unsatisfactory. If the people love their pastor, they want him, and no one else is just as good. I have even known offense to be given when people in trouble called for the pastor, and, as they put it, the "hired man had been sent." Where there is an assistant pastor, sooner or later one of two conditions develops, either you have a dual leadership in your Church, which is fatal, or the assistant becomes a servant, and no minister should assume that position. Furthermore, even if a satisfactory staff could be organized to take the place of the pastor, it could ultimately be disastrous to the pulpit. The minister who is freed from all responsibility as a pastor will soon lose the sympathetic touch as a preacher. The pulpit and the pastorate are essential to each other. They are like the two wings of a bird or the two oars of a boat.

But the "big Church" has a membership problem as well as a problem of the pastorate. Intensive cultivation, so necessary to the growth and development of the individual Christian life, becomes practically impossible. The stewards degenerate into mere directors of a big business concern who foregather monthly to hear reports from the various officials of the organization. Paid secretaries do the work, and the personal touch is virtually lost. Naturally deprived of careful cultivation the field becomes less and less productive. Many join the big Church deliberately to get lost in the crowd. They render no service and make no contribution, and of course show no progress. My deliberate judgment is that no "big Church" renders service and raises money in proportion to the smaller Church, where the cultivation is more intensive.

In the second place, this tendency is unfortunate for the surrounding Churches of the same and even of other denominations. The big Church necessarily makes it hard for the suburban Church, and that difficulty is constantly being magnified. Inevitably the small Church undertakes to imitate the large Church and multiplies paid officials and choir expenses until the upkeep becomes a burden. The cost of "keeping up with Lizzie" becomes prohibitive or else all income is consumed on upkeep and there is nothing left for the spread of the gospel or the building of the kingdom. It is a great pity the small Church cannot see that its hope for growth lies in the

field of intensive cultivation and careful pastoral oversight.

Furthermore, the other Churches in the city come to depend upon the "big Church" to furnish all the men and money for all community enterprises. So thoroughly does this become the attitude that the smaller Church is content to do practically nothing for anything except itself. On the other hand, the "big Church" having no competition and no inspiration, finds it hard to do its part toward the various community interests.

Finally, the suburban Church is apt to grow envious and critical of her larger and apparently more prosperous sister. Nothing the "big Church" does is appreciated. The attitude is expressed in the saying, "It is no more than she ought to do." The excess of burdens her pastor bears are forgotten, and his position makes him a target for all sorts of careless criticism. The district stewards' meeting, without regard to rule or regulation, studies to increase the obligations of the big Church, and every outside interest makes a bee-line for her pulpit. After she has "done all she is an unprofitable servant."

Of this condition what is the remedy? When bees get crowded they swarm. Church members ought to be as wise as bees. Not under compulsion (for Methodists are not Catholics), but voluntarily this distribution should be made.

In the meantime it might be Christlike to remember that the "big Church" and her pastor have problems to solve as well as others and that they deserve brotherly consideration rather than criticism and abuse.

Oklahoma City, Okla.

HOW THE NEW ORLEANS HOSPITAL CAME TO BE
F. S. Groner

Something has been said more than once through the press and by word of mouth, to the effect that the movement for the New Orleans Hospital was presented and put over during the last moments of the Jacksonville session of the Southern Baptist Convention when only a small number of messengers was present and without previous consideration. If this statement be true, certainly the New Orleans Hospital came into existence by methods that were improper and unfair. The writer of this article is conversant with the facts touching the New Orleans Hospital movement from its incipency. I was made chairman of the first Hospital Committee when it was created at the New Orleans session of the Convention in 1917, and I have been chairman of this Committee and of the Commission that succeeded it since then until now, not by choice nor originally by my consent, but by appointment of the Convention. I am, therefore, familiar with the entire history of the enterprise and I desire here to state as briefly as possible this record. Brethren can very easily check up on the facts which shall here be detailed by reference to the minutes of the Southern Baptist Convention.

The hospital movement did not have its birth at the Jacksonville Convention in 1922. The first suggestion for a hospital at New Orleans was brought in the form of a memorial by a group of brethren from Louisiana to the Executive Committee of the Convention in its session at Nashville in February, 1920. The discussion concerning the proposal was all favorable and it was first suggested during this discussion that the Home Mission Board be requested to promote such an enterprise, but it was finally decided to refer the proposition to the Hospital Committee, with the suggestion that this Committee could work the matter out with the Home Mission Board and bring a recommendation to the Convention.

When the Convention met in May at Washington, D. C., the Hospital Committee in its report referred the question of a New Orleans Hospital to the Home Mission Board, with the simple recommendation that "This Board take under con-

sideration the proposed enterprise, and if it be found feasible, proceed with the construction of the institution, provided that the Board shall receive sufficient encouragement from the Baptists of New Orleans and Louisiana, and from the business interests of New Orleans." This report and recommendation were brought to the Convention 10 A. M., on the second day of the meeting. It was fully discussed. No voice was spoke against it, but many raised for it, along with a hearty word from President Gambrell himself, and unanimously passed by the Convention. It will thus be seen that the Home Board was left free to act according to its own best judgment.

In June, 1920, a committee from the Home Board visited New Orleans, discussed the matter with representative men there, and later made a report to the Home Board that the Board build the Hospital. In September, 1920, the Corresponding Secretary wired Mr. Ramsey of New Orleans, as follows:

"Board approves committee's report and will establish hospital."

Under date of November 6, 1920, the Secretary of the Home Board wrote Mr. W. S. Penick of New Orleans, that the Home Board authorized him to say the Board would build a hospital "to cost ultimately not less than \$2,000,000.00" if the city would donate free of debt two certain squares previously selected by him, the secretary of the Board.

In the Home Board's report to the Convention at Chattanooga, 1921, reference is made to the foregoing: "After due consideration, although the Board is not in the general hospital work, and in view of the great need of additional hospital facilities in New Orleans and in view of the inability of the Baptists of New Orleans and Louisiana to establish such a hospital as the one needed, and further, in view of the favorable attitude of the Convention toward the enterprise, the Home Mission Board agreed to undertake the work, provided the Association of Commerce of New Orleans would present an acceptable site and the Baptists of New Orleans and of Louisiana would lend their heartiest sympathy and help."

At this same session of the Convention the Committee on the Home Mission Board's Report reported as follows: "The Board has agreed under certain conditions to establish a general hospital in New Orleans, on condition of its establishment being the gift of a suitable site by the Association of Commerce of New Orleans. This condition has not been met up to April 30, the closing of our year, and the matter will be referred to the new Board at their annual meeting in June. Since the Board's report was written, news has come from New Orleans to the effect that the Association of Commerce is ready to make title to the valuable site."

It is devoutly hoped that this great project may be carried to completion." Minutes, Pg. 38.

In August, 1921, the Home Board notified the Association of Commerce that it would advise the Convention that the two squares selected had been tendered to the Board, "In strict accord with the view of the Board."

It is seen that the New Orleans Hospital was to this date distinctly the work of the Home Mission Board or its duly authorized representatives. It had been initiated and pressed by them. However, because of the delays by the citizens of New Orleans, and the failure of the 75 Million Campaign to meet expectations, the Home Mission Board sought to be released from the Hospital project, and, at Jacksonville in May, 1922, asked for final instructions from the Convention.

Now, may I earnestly request the reader to observe very carefully what I am about to say right here in this paragraph. Since there was the probability of a discussion of the Hospital question at this Jacksonville session of the Convention, the Hospital Committee requested the chairman of the Program Committee to make a change in order of the business and give the committee the most favorable hour possible, consistent with other interests concerned, for its report

rise, and if it be the construction of the Board shall be from the Baptists, and from the "ns." This report might to the Convention of the meet- voice was spoke it, along with a Lambrell himself, the Convention. It the Board was left best judgment.

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and for the consideration of the New Orleans Hospital recommendation. Pursuant to this request the time for the report of the Hospital Committee was changed from a less favorable place on the program to the evening hour on Saturday, and a vigorous announcement of this change was made to the Convention by both the chairman of the Program Committee and the chairman of the Hospital Committee, and the reasons for the change were set out in such announcement. When the Convention met Saturday evening the big tabernacle was not less than three-fourths full. The crowd was variously estimated from 3,000 to 6,000. It is fair to say that most of the measures adopted by that session of the Convention were passed when there were much fewer people present than on Saturday evening, and contrary to repeated statements this was not the closing session of that meeting of the Convention, for the Convention extended over until Monday when the final session of the Convention was held. Probably there never was a more thorough and vigorous discussion of any proposition before the Convention in all its history, and when the vote was taken the recommendation of the committee for the Convention to "instruct the Home Mission Board to go forward in the construction of a general hospital in the city of New Orleans as originally planned and contemplated" was adopted by an overwhelming vote. The majority in favor of the enterprise has been variously estimated at from four to one to ten to one. It would have been difficult for a vote to be more decisive when not absolutely unanimous. (Minutes of 1922, Pg. 68.) It was manifestly the sense of the Convention that the hospital should be built and maintained both because of our obligation to the people of New Orleans and because it was an opportunity the Southern Baptist Convention could not afford to pass up.

I have tried to be clear and definite in the above paragraphs, with the hope of correcting the suggestion that the New Orleans Hospital project was put over the Convention by a sort of snap judgment procedure. Such a course would have been unworthy and blameworthy. I am sure that when brethren are advised of the real facts in the case they will cease to repeat this statement which has heretofore been made more than once.

Following the Jacksonville Convention and pursuant to instructions from same, in September, 1922, the Secretary and attorney of the Home Mission Board visited New Orleans and attended to the matter of the transfer of the property to the Home Board. On November 27, 1922, the Home Board executed a contract with the Napoleon Avenue Holding Company, representing the citizens of New Orleans, in which the Board agreed to break ground within two years for the erection of a hospital to cost ultimately \$2,000,000.00, with the penalty of forfeiture of \$85,000.00 for failure to break dirt within the said time. That contract is on record in the Parish records of Orleans Parish, Conveyance Book 358, Folio 267-8.

At Kansas City, May 1923, the Convention created a Hospital Commission, and transferred the work of building and operating the Hospital to that Commission. In the resolution of transfer was the following:

"That the Home Mission Board be instructed to contribute \$250,000.00 toward the first unit of the institution, the construction of which shall be the limit of the Home Board's responsibility." Notice that it was to be a contribution from the Home Board to the hospital for whose building the Board was under contract, at a cost of \$2,000,000.00. The Home Board was being released from further responsibility on its contract by the Convention, which transferred the obligation to a new agency.

Paragraph 4 of the above resolution provided that the funds necessary to complete the two million dollar hospital and to repay the Home Board would be "provided by this Convention

from future campaigns". (Minutes, Pg. 97.)

At Atlanta, May 1924, an agreement was reached by and between the Home Board in a called session of same with its Secretary, Dr. Gray present, the Hospital Commission represented by the writer as chairman and other members, and the Committee of Reference on the Home Board's Report was represented by Dr. Truett, its Chairman, that the contribution of the Home Board would be paid in units of \$50,000.00, beginning December 1, 1924. This agreement was ratified by the Convention. (See Minutes, Pg. 74 and 77.)

Thus, it was after five different sessions of the Southern Baptist Convention had considered a proposed hospital for New Orleans; and after the Convention upon the recommendation of the Home Mission Board had given its approval to the establishment of the Hospital at New Orleans in its session at Chattanooga in 1921, and after it had voted definite and specific instructions for the building of the Hospital in three subsequent sessions, namely, at Jacksonville in 1922, Kansas City in 1923, and in Atlanta in 1924, that the Hospital Commission in compliance with such instructions began to carry out the contract previously entered into between the Home Mission Board representing the Convention and the Napoleon Avenue Holding Company representing the citizens of New Orleans. The first unit of the Hospital building has been completed and equipped, and has been in operation for more than a year. It has made a most excellent record, so far, having treated during its first year of operation 4,414 patients. Its total income for its first year of operation is \$239,042.42. The gross operating expense, including charity, was \$217,447.16, thus leaving a balance of \$21,595.26.

We doubt if any hospital owned by our Baptist people anywhere in America has had such a gratifying record in its first year's work.

In light of the facts set out in this article it seems to this writer that every fair minded Southern Baptist ought without difficulty to arrive at two conclusions: First, that the New Orleans Hospital has not been promoted by any sort of snap judgment procedure, but was brought to the Convention in a fair and proper manner, that it has been fairly and adequately considered by the Convention, and finally, has been erected and is being administered by the Hospital Commission under explicit and definite instructions from the Convention; second, that under the circumstances, and in the light of all the facts of the case, there is no honorable course nor Christian course for the Convention to pursue, than to retain this property and carry out its sacred covenants, and its solemn and legal contract with the citizens of New Orleans.

I could prolong this article by a discussion of the New Orleans Hospital from the standpoint of a worthy and meritorious enterprise on the part of the Convention, and as one of the most valuable assets today possessed by Southern Baptists. I may yield to this impression and present such a discussion in a subsequent article.

But let me conclude this paper with the earnest appeal to the conscience of our great brotherhood of 3,700,000 Baptists, that we not repudiate our commitments, nor violate our contracts, nor fail our glorious and heroic brethren of New Orleans and Louisiana, who are battling against both floods of waters and floods of foreign peoples and foreign faiths, not permit ourselves to be betrayed by temporary difficulties into a deviation from a course that is straightforward and right, nor into a loss of confidence in our ability, by the help of God, to continue to carry on and to build for the day that now is, and for the future near and distant. We can perform a difficult task, when in the right, easier than we can do nothing when in the wrong. If Jehovah is our God, if we are his people, and if right is right, let us go ahead, unafflicted by passing qualms, building for God and for humanity, for time and for eternity.

OUR BAPTIST SPIRIT

I am a Baptist from conviction. I rejoice in their message, their mission, their organization, their spirit.

The New Testament is preeminently their source-book. From it they receive their doctrines and instructions to guide them in their faith and practice. The Baptist spirit therefore should be, and when at its best really is, the spirit of Christ—the spirit we should cherish and which the Holy Spirit creates in every believer's heart. Being saved by grace through faith, we desire to serve according to the will of God and the strength his Spirit supplies. When we know the gospel truth, we are made free men in Christ Jesus—free to do his will, which is our delight; free to obey his commands, which to the redeemed soul are not grievous; free to cooperate with our Baptist people who are God's peculiar possession.

The spirit of fraternity beats in the breast of every true Baptist. We are brethren in the Lord; we are children of God by faith in Jesus Christ; we are members of the household of faith. We love each other because we have the same Father, belong to the same family, having been cleansed by the same precious blood, and are heirs of the same rich inheritance.

The spirit of fraternity is also a spirit of co-operation. A divided household cannot stand. Love lifts its banner over the door-way of a united home. If we love one another, and love the great cause dearest to our Saviour's heart, we shall seek to make these little lives of ours count for the most for Jesus Christ. "One shall chase a thousand; two, put ten thousand to flight." On this basis of operation, what could three million Southern Baptists do? They could pay every debt on every board and institution and church before the close of 1927.

The spirit of the people, like the spirit of a man, is the power that leads to victory or the weakness that invites defeat. No man or denomination is stronger than the spirit that moves to action or leads to deadly stagnation.

Our Baptist spirit is one of mutual prayer. When we talk much to God, and learn his will and receive his Spirit, we shall talk less critically and censoriously about our institutions and causes of kingdom interest. If, throughout our land, our people would gather together on the Lord's day in large numbers for the special purpose of conference and prayer for the great causes now needing spiritual and financial support, a new day would dawn for Southern Baptists.

Our Baptist spirit is a spirit of triumph. We do not believe that we are fighting in a losing cause. Christ, our Saviour and Captain, conquered death and gave a commission that thrills the heart of every believer. When we feel defeat, we are defeated; when we feel the thrill of triumph, we are victorious. Now is the time for Baptists to sound, with bugle clearness, the conquering note. Other Christians may learn how to beat a retreat; it is for Baptists, however, to play a forward march that will wake the dead and lead to the greatest victories. Now is the time for our Baptist spirit not to droop like flowers in the desert, but to flourish like a palm tree. If we draw near to Christ and to each other, and heed the call of need, of opportunity and of heaven, we shall refresh our spirits and go forth conquering and to conquer. —B. H. DeMent.

At the recent commencement of Crozer Seminary at Chester, Pa., President Milton G. Evans preached the sermon. Dr. R. E. Gaines of University of Richmond spoke on Obligations and Opportunities of the Denominational College. It was a plea for academic freedom. Dr. S. C. Mitchell, also of the University of Richmond, spoke on the Challenges and Opportunities of the Modern Minister. Rev. R. E. E. Harkness of the University of Chicago succeeds Dr. Vedder in chair of Church History. The Seminary is asking for a million dollars additional for buildings and endowments.

The Baptist Record

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

BIBLE COMMENTARIES By B. H. Carroll

Dr. B. H. Carroll, born in Mississippi, grew to manhood in Texas, passed through a period of scepticism, was gloriously converted and was called to the ministry and leadership among a great Baptist host. He had a mind of such magnitude that he took in more than do half a dozen ordinary men; and retained what he took in as no other man possibly among us. He was majestic physically, mentally and spiritually. His preaching and leadership were imperial. He conceived and brought into being a great Seminary. He was a great Bible student and teacher.

He was singularly favored of God in being permitted to put into printed volumes the result of his study of the Bible, for permanent use. He produced expository volumes on the books of the Bible from Genesis to Revelation. They are alive with spiritual insight and vibrant with truth. The Sunday School Board conceived the plan of putting these books into a size that can be easily handled and publishing them at a price within the reach of any preacher or Bible student who longs to know the Bible better and teach it better. There are thirteen of these books and they cover the whole Bible.

We are often asked what is the best commentary on the whole Bible. We cannot answer that question. One may be better for one man, and another for another. One is better for one purpose and another for another purpose. But these books are a great library in themselves and cannot fail to be exceedingly helpful to any earnest student of the Bible who makes diligent use of them. And many will pronounce them second to none.

The price is reasonable, being \$21.50 for the thirteen volumes and this may be paid in installments if desired. Beside this there are three volumes of Maclaren's Expositions of the Psalms given free with every purchase where the cash is paid. Anybody who gets these volumes will have a life-time help in the study of the Bible. The Sunday School Board is rendering our people a great service.

W. R. Covington, pastor Highland Park Church, Texarkana, Texas, assisted Pastor R. S. Gavin in a good meeting at Highland Church, Meridian. Before the meeting closed 21 were added to the church; 18 of them by baptism.

The losses sustained by those living in the flooded area are estimated at half a billion dollars. The Red Cross has administered about \$15,000,000. You can see that it is only about three per cent of the loss sustained. This leaves room for great need of help to be supplied our preachers and churches whose work has been interrupted and who will be handicapped for a long time to come unless others come to their relief. May the Lord open the hearts and purses of all those who have been spared this calamity.

DO WE NEED MORE FAITH?

We are constantly hearing some such statement as this: We need more faith in God, more faith in Christ, more faith in his word, his promises. Like much of our speech, these statements need clarifying. Do you mean that you need more faith, a larger faith? Or, do you mean there is a great need of faith? To say it again and differently, do we need that our faith shall be increased in size, or do we mean there is a great need that more people shall have faith? Is it that there is need of larger faith or a great need of real faith? We venture the opinion that it is not so much an increase in the size of our faith as an improvement in its quality. Not that we need more faith, but that we need the genuine article of faith. And we base our contention on the answer of Jesus to the request of the disciples, "Lord, increase our faith".

They had come upon a difficult duty. Jesus had told them that they were to forgive one who had done them wrong seven times in one day if forgiveness were asked. That was too much for them, and they asked for an increase of faith. Jesus virtually replies: It is not an increase you want. It doesn't take a big sized faith for a thing like that, but it does take the genuine article. If you have the genuine article of faith, big tasks become easy. The removal of a tree and hurling it through the air till it falls into the sea, that can be done by faith the size of a mustard seed; the biggest difficulties are removed by the smallest faith, if it is real faith.

That ought to have set them to thinking. It ought to set us to thinking. Is there some difficulty for which you are utterly inadequate? Is there some duty, some task that is absolutely beyond our powers? Then, there is time and need for faith, faith in God. Maybe what you have been thinking of as faith isn't faith at all. Maybe it is a vaporous idea about the goodness of God, or about his reliability. Maybe it is simply a negative feeling that the Bible is somehow true, that the gospel is divine and Jesus is the Son of God. Maybe we have simply assented to the truths of the Bible and have never really tested them. You have never exercised faith, have never had faith, until you have put the statements of God to the test in your own experience.

God says "prove me"; he invites us to test the truth of his word. We have not faith at all until we put God to the test. And the way to put God to the test is to do what he says. Obedience to him is faith in him. Just do what he says do. If we are willing to do his will, we will find out whether he is true or not. That is what Jesus teaches in answer to the request of the disciples to increase their faith. He gives the brief parable of the servant plowing in the field who comes in at evening and prepares the meal for his master. God is the master. We are his servants. Our part is simply to do what he says do. Are we sincere in asking for more faith? God's answer is, Go and do what I tell you; that is faith in God and will bring results.

We may prove this by obedience to any command of God. A specific command is to give a tenth of our income. To do it is to believe what God says. Not to do it is a proof of unbelief. He tells us to preach the gospel to the whole creation. To do it is to show faith in him, and he will prove his promise to be with us. Not to do it is evidence of unbelief. Peter showed his faith in Christ when he cast his net on the right side of the boat. He did what Jesus told him to do. The result justified his faith. In the letter to the Hebrews faith and obedience, or unbelief and disobedience of Israel in the desert are so mixed that you can't tell them apart. If you are asking for more faith, and are sincere, just do the thing that the Lord commands you. Use what you have.

Contract has been let for the erection of a new church building at Ruleville, to be completed in 90 days.

Newton Theological Institution of Massachusetts has secured promise of \$317,000 of its million dollar campaign for endowment.

Many of the reasons given for denominational debts are born of a purely partisan and prejudiced mind. They may be classed as punk or bunk and should be junk.

Brother R. C. Blalock has bought a home at 730 North Dickinson Street, Memphis, and does not wish to move, but is ready to serve any church accessible, or to engage in meetings.

Sunday was a high day for Baptists in Jackson, when the First Church moved up into the beautiful new auditorium of their half million building. All churches in the city helped them to celebrate by worshipping with them at night. The editor regrets being unable to be present, but we are fortunate in having an account of the day from Mr. Avlon H. Doty.

The Baptist Advance, of Arkansas, says:

"One of our exchanges reports that a community church in Helena, Okla., has called as its pastor an 18-year-old girl. Now what do you think of that?"

We think the whole bunch is in rebellion against God and in defiance of his word. What do you think of it, Brother Compere?

The brethren who are urging that we ought to get back to the good old days when the Southern Baptist Convention had no Education Board or Hospital Commission ought to go on back and insist that we have no Relief Board for old preachers or Sunday School Board and a few other things that were not in our original program. We do not belong to the class whose "strength is to stand still".

We are glad to learn that Mr. Frank Burkhalter is to be retained in the service of the Executive Committee of the Southern Baptist Convention. He has been director of publicity for several years and has been of great value to the denomination. His work will be the same, we suppose, though he now is Assistant Secretary, Dr. Austin Crouch being Executive Secretary.

The flooding of the city of New Orleans by the excessive water about Easter Sunday caused a damage of some \$5,000 to the Baptist Hospital in that city. When Superintendent Louis J. Bristow spoke of the matter at chapel services, every nurse, clerk and other employee, including the superintendent, voluntarily agreed to a reduction of 10% in salary until the loss was compensated. There's loyalty!

Brethren who oppose the signing of any statement of faith on the ground that it is a violation of their Christian liberty remind you of the man who, when caught stealing from his neighbor's corncrib, was offered his liberty if he would promise never to steal again. But he promptly and indignantly answered that he didn't propose to sign away his liberty. "Oh Liberty, how many crimes, etc." "Personal liberty" is a shield behind which those who oppose prohibition have always sought to hide or to fight.

In accord with the action of the last Southern Baptist Convention, the Executive Committee, meeting in Nashville last week recommended that special efforts be made to secure large contributions from those able to give over and above their pledge to the cooperative program. These gifts are to be in sums of \$500.00, and up. They are to be made to the whole program and may be made, if the giver desires, to apply on the payment of Southwide debts. The laymen are to be utilized for this purpose, especially the members of brotherhoods. This work is to be done in cooperation with the State Secretaries.

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The Watchman Examiner says that the new president and two vice-presidents of the Northern Baptist Convention are all "outright conservatives".

If a man holds his religious beliefs subject to revision by scientific advancement, then he has no certain knowledge of God or of his word and no personal experience of his grace.

The sensation mongers and over eager reporters are happy. Dr. John Roach Straton is having another spell of trouble in his church in New York. One-third of the deacons resigned because they don't like the "pentecostal" religion.

Brother S. S. Perry, formerly pastor at Kings-ton Church, Laurel, is taking summer work at the Southwestern Seminary. The church has called Brother Pagan as supply pastor and Brother W. A. Green of Meadville is helping them in a revival meeting.

According to statistical table compiled by Dr. Alldredge of the Sunday School Board, Missis-sippi has the smallest number of pastors in the Southern States which receive large salaries. It is said that Maryland and Mississippi each has two Baptist pastors receiving \$6,000.

One of the most distressing situations in all our Baptist work in the South is the threatened closing of Montezuma College in New Mexico for the lack of \$25,000 to pay off a pressing debt. Appeals to the Southern Baptist Convention for help seem to have been in vain.

The Home Board recently reduced the appro-priation for enlistment and cooperative work in the states from \$136,000 to \$79,000. The appro-priation for work among foreigners, Indians; ne-groes and deaf mutes was reduced from \$120,529 to \$100,000. Appropriation to mountain schools was cut \$14,000, for work in Cuba and Panama more than \$8,000; the Tubercular Sanatorium from \$25,000 to \$15,000. This was in line with instructions from the Convention.

You can say yourself whether this item comes under the head of religious news. It was re-ported to us by competent witness that a part of the entertainment at a social meeting of a Women's Missionary Society in Mississippi re-cently was the dancing of the "black bottom" by girls. It was so well received that they came back and danced "the Charleston". Why hale the show girls into court as was recently done in Jackson for dancing the "black bottom"?

The Executive Committee of the Southern Bapt-ist Convention last week agreed on a plan of campaign to increase the circulation of the State Baptist papers and our mission magazines. The objective is to secure sixty per cent of all Bapt-ists in the South as readers of these Baptist papers. Dr. George W. Truett will be charman of the headquarters organization and the plan-ning of the Southwide campaign will be under the direction of Dr. Austin Crouch, the Secretary of the Executive Commission. The months of August, September and October will be used for the campaign, the first month for preparation and the others for the execution of plans. In each state the Secretary of Missions and the Ed-itor will work out the details of the plan and see that all possible effort is made to effect the pur-pose. Of course, this cannot be done without organization in the churches and the cooperation of pastors and the various departments of our church workers. This much is said in advance that our people may prepare for a sympathetic and cooperant campaign to increase the circula-tion of The Baptist Record and our mission jour-nals. If we are to reach the sixty per cent standard of readers in Mississippi, it means that we are to go from ten thousand subscribers that we now have to thirty thousand. Are you willing to help us put it over?

Convention Board Department

R. B. Gunter, Corresponding Secretary

Any Sunday Schools which failed to make their offering to Christian Education on the special day the fourth Sunday in June will please do so at the earliest possible date and send the offering in in order that we may pay off this long standing indebtedness on the Board of Min-isterial Education.

The number of Baptist papers in a church in-dicates two things; first, the pastor's interest in the paper, and second, his influence with his people.

Churches in Texas adjacent to state schools pay half the salaries of the Student Secretaries employed by the State Mission Board to work with the Baptist students in said schools.

Some have wondered why the contributions by their churches for May were not reported in the last issue of the Baptist Record. We reported only those contributions which came in from the 1st of May to the 1st of June and some of the contributions made by the churches during the month of May did not reach this office for sev-eral days after the 1st of June.

Reverend W. A. Sullivan commends most high-ly the services of M. E. Perry, Evangelistic Singer. Brother Perry has led the singing in the meeting in the Baptist Church at Natchez. This is the third time he has been with Brother Sullivan in this capacity.

Flood Relief

At this writing, June 25th, we have \$1,187.04 for flood relief. This does not go very far to-

Dr. J. D. Franks has been granted a three months leave of absence by the First Church, Columbus, and is at present resting in Virginia. His pulpit will be supplied by Mr. J. H. Street of Clinton.

On June 14, Miss Jenora Crutcher, daughter of Dr. and Mrs. George H. Crutcher of Baptist Bible Institute, was married to Rev. B. L. Davis, who is pastor of Central Church, McComb. Con-gratulations.

Dr. O. O. Green, pastor at Hazlehurst, per-formed the marriage ceremony for his son at Harrodsburg, Ky., June 25th. The groom is con-nected with an electrical company and his wife is spoken of as a most estimable young lady.

Brother G. E. Von Hagen, who has done service as a minister in Oklahoma, is at present in Clin-ton with his son who is a student in Mississippi College. He would be glad to do supply work or enter a pastorate in Mississippi.

The Dallas, Texas, campaign of Evangelist T. T. Martin resulted in over two hundred profes-sions of faith and one hundred and sixty addi-tions and the building of two church buildings. He is now in a campaign in Siloam Springs, Ark.

Editor Freeman of the Baptist and Reflector gives an account of a case of "dual personality", which came under his observation. He believes it and possibly other similar cases are the same as demon possession spoken of in the New Testa-ment.

Something over \$1,100.00 has been received by Dr. Gunter for relief of our churches and preach-ers in the flooded area. This is considerably short of the amount needed, \$30,000.00, but doubt-less many churches which have made their offer-ing have not reported it.

wards relieving the distress, but we are confi-dent that many Churches and Sunday Schools and other organizations will report later. The Corresponding Secretary is making a visit to these churches in order to have first hand in-formation. The information gathered will be furnished to the Home Mission Board, which Board has been authorized by the Executive Com-mittee of the Southern Baptist Convention to launch a campaign for \$250,000.00. This appeal of the Home Mission Board should not in any way affect the offerings made by the churches of Mississippi. Let your offerings continue to come to this office. The Home Board appeal will be made to other states. The contributions made by the Mississippi churches should in every case, except in the flooded district, exceed the offerings made by the churches of other states. Let us be diligent to finish up this work at the earliest pos-sible date and bring relief to our brethren who cannot continue without our aid.

Keep the Unified Program Going

Every cause is in need. Receipts on this date for June are up with the receipts for the same date last year. This is in a way encouraging. However, the receipts last year were too small. While the crops are growing, let us by faith see that our offerings to the Cause of Him who pro-vides the sunshine and rain and the elements necessary for fruition grow also. Hambone well says, "It is easier to keep up than it is to catch up".

FROM DR. BARTON

During recent years when I have been so ab-sorbed in denominational and other general work, it was quite impossible for me to comply with the requests of many pastors and churches asking me to give them aid in evangelistic meetings. During all the years of my several pastorates I did much work in that field and always with the blessing of the Lord upon my efforts. Please let me say to the pastors and churches that now, for the next two or three months or more, I am available for such services. Any persons in-terested can write or wire me at Nashville, Tenn. My street address will be 1804 Ashwood Avenue. But no matter about the street address; any let-ter or telegram addressed to me at Nashville, Tenn., will reach me.

Every blessing upon you and upon all our Bap-tist work.

Cordially yours,

—Arthur J. Barton.

Roger W. Babson says: "Laymen go to church to worship. Confine yourself to this and your churches will be crowded to the doors. Quit try-ing to compete with experts in other lines. Quit trying to run an educational institution when the majority of men in your church are better informed on general matters than you are."

Last week we gave our readers a number of sermon outlines, which were kindly furnished by brethren in attendance at the Evangelistic Con-ference the week before at Clinton. They will measure up in value with similar outlines from anywhere, and we believe our readers were helped by and pleased with them. We should be glad for our preachers who were not there to send outlines of similar length which would be helpful to preachers and others. Those already published were evangelistic in purpose. Others may be as you prefer.

MEN OF SOUTHERN BIRTH PROMINENT IN RANKS OF NORTHERN BAPTISTS

By Frank E. Burkhalter

To a Southerner who has attended numerous sessions of the Northern Baptist Convention in recent years, it was interesting to observe at the recent Convention in Chicago the large influence that is wielded in the councils of the denomination by men of Southern birth and rearing.

Reference was made in a previous report to the large influence upon this year's session wielded by Dr. George W. Truett in his daily sermons before that body. On Sunday, the last day of the Convention, Dr. M. E. Dodd, who recently went from Shreveport to the Temple Church, Los Angeles, led the men of the Convention in Bible study at the Sunday School hour; Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary and of the Baptist World Alliance, delivered a missionary message on "The Challenge of Modern Europe" at 11 o'clock; while the main Convention sermon on Sunday night was brought by Dr. J. C. Massee, now pastor of Tremont Temple, Boston, but a product of the South, on the theme "From the Heart of God to the Heart of Man."

Next to the messages of Dr. Truett, the most effective single address of the week-day sessions was brought by Dr. C. O. Johnson of the First Church, Tacoma, Wash., a product of Tennessee. Dr. Johnson stirred the Convention on the great theme of personal evangelism.

Dr. H. C. Gleiss of Detroit, a graduate of Baylor University, took the initiative in tabling the report of the committee of nine that sought to effect such a marked reorganization in the machinery of the denomination, and while they did not appear in public as much this year as they have done in other recent years, Judge Fred W. Freeman, a former Texan, and Hon. C. R. Brock, formerly of Kentucky, but both now of Denver, held themselves in readiness for any occasion that might have called for their services. These Southern laymen have been active in the fight that has been waged in the Convention in recent years for the preservation of conservative, theological doctrines.

While there was no sharply defined issue as between the conservatives and extreme liberals in doctrine this year, it would appear that the conservatives were decidedly in the majority. W. C. Coleman of Kansas, the new lay president, is a conservative, as were the chairmen of practically all the important committees reporting at this year's session.

The tabling of the report of the committee of nine, while effected by an overwhelming vote, was highly pleasing to the conservative element in the convention, as some professed to see in the proposed plan of reorganization an effort to place the work of Sunday School teacher and young people's training in the hands of the Education Board, which many regard as decidedly liberal in its theological views. Notwithstanding this view, the report of the committee of nine was signed by several conservatives.

That there is a rather wide-spread dissatisfaction with certain policies of the Foreign Mission Society is evident, and that element in the Convention which affiliates with the Baptist Bible Union brought in an opposition ticket for the officers and members of that Society, but this ticket did not succeed. The vast majority of the conservatives among Northern Baptists believe they can come more nearly correcting any evils that exist by working directly through regular Convention channels rather than through outside agencies.

The Foreign Mission Society was able to report in excess of 20,000 baptisms on the field for the past year.

The registration reached approximately 7,500, being about equally divided between delegates and visitors.

An official Convention banquet on Saturday night was attended by more than 4,000 persons.

ACTION OF FOREIGN MISSION BOARD

The Foreign Mission Board in Annual session, June 15, 1927, wishes to go on record in commendation of an intensive campaign in every state in the South to increase the circulation of our denominational papers.

The great paper presented to the Southern Baptist Convention at its recent session in Louisville, Ky., by Dr. E. P. Alldredge for the "Commission on Baptist Papers", set before the denomination facts which ought, by some means, to be brought convincingly and persuasively to the attention of every pastor and every church official in our whole Southern brotherhood. We are not presuming to suggest either to the management of these papers or to the churches how these facts can be brought to the attention of our people, and how a successful campaign for the increased circulation of our denominational papers shall be conducted. We feel certain, however, that if the pastors and officers of our churches who are interested in the denomination and the welfare of both our Baptist people themselves and the great Kingdom service to which they are as Christ's disciples committed, every one of these leaders will see the importance of increasing the circulation of these papers for the service which they can render and which no other agency in the world can render our people and our Saviour's cause.

There is something peculiarly sad in contemplating that more than two-thirds of the Baptists of the South do not enjoy the benefit of the visits of any Baptist paper. Our religious papers with their weekly and monthly visits to the homes of our people would enrich their lives, warm their spirits, enlarge their horizons, stimulate in them joyful service to their churches and to their Lord, and would promote quick and steady interest in cooperation in the service which the choicest spirits among Southern Baptists are seeking to give their Lord and a needy world.

Not venturing a suggestion as to how this campaign for the circulation of our papers should be conducted, we would nevertheless, as a body representing the Baptists of the respective states of the South, make one suggestion, namely, that, if the work is done, somebody or somebodies must do it. It is to be an individual achievement as well as an organized success. If subscribers are secured and the blessings of these papers are to be brought into our Baptist homes, it will be by personal effort on somebody's part. This being true, we would commend this important service to every Baptist in the South who has at heart the welfare of the Baptist homes of the South and the future of our denomination. What a glorious piece of service it would be if we might have throughout the South and throughout the year a rivalry or voluntary personal service to secure the entrance of our denominational papers and our general missionary publications in steadily increasing numbers into our Baptist homes!

It is tragical beyond words that there should be for two-thirds of the Baptists of the South no denominational medium of communication between them and between them and their brethren and sisters of their state and of other states of the South and the world. We can never have a warmhearted, united, spiritual, and active Baptist brotherhood and sisterhood as long as such communication between them is wanting. We sing "Blest be the tie that binds our hearts in Christian love," but the majority of our great brotherhood and sisterhood do not know each other and have no means of communication and acquaintance.

In addition to an appeal to all interested Baptists to take a hand in this great work of increasing the circulation of our Baptist periodicals, we would appeal most earnestly, faithfully and lovingly to Baptist mothers and fathers into whose homes and into the hands of whose children these papers have not come, that they welcome as their true friends those who solicit their names for these papers, and that they avail them-

selves, their homes, and their children of the inestimable blessing which a careful and habitual reading of these papers is certain to secure.

—Foreign Mission Board,
Southern Baptist Convention.
J. F. Love, Cor. Sec'y.

UNDERSTANDING THE BIBLE

L. E. Hall

It is wonderful to note how difficult it is for people to understand what they don't want to understand. It is still more wonderful that the easiest things to understand, in the Bible, are the most difficult to those who are determined not to comprehend them.

I once heard two men discuss the Bible. Neither of them was a member of a church. One of them said that the Bible was full of mysteries. Said he couldn't understand it and intimated that he gave it but very little attention. The other one said that he had no trouble with the Bible on that account. He said his trouble with it was because the Bible wanted him to do right, and he was everlastingly doing wrong.

Let us think a little about the great mysteries of the Bible. "Except ye repent ye shall all, likewise, perish." Is not that a great mystery? It is so hard to understand until countless millions of men and women are thronging the broad road to hell, because they can't understand it. Jesus said it, but Jesus was always saying things that people can't understand. He said, Eyes to see but can't see; Ears to hear but can't hear. The truth of the matter was then as it is now. They would neither see nor hear.

"Abstain from all appearance of evil." Is not that a great mystery? So hard to understand. Not by the child of God. With him every day is a day of battle. "Wars without and fightings within." He wants to do as God has commanded him, but the flesh is weak. He understands it, but those who are determined to do as they please can't. Poor things. It is so sad to think that they are expected to give attention to such great mysteries.

"Know ye not that the friendship of the world is enmity with God?" Another wonderful mystery. Why did the apostle use such big words as friendship, and enmity? It is so strange that he would use such hi-fa-lu-tin language when it is so hard for us searchers after "light" to understand, when we don't want to.

"Because iniquity shall abound, the love of many shall wax cold." Another great mystery. Neither churches nor individuals seem to understand any thing about it. Worse still, they don't care anything about it. Immodesty, indecency, pleasure loving, and God despising licentiousness, are rolling over this world like a flood, but we can't understand it. When a great humorist was told that certain influences were sweeping over this country, he said, "Let her sweep." Any saved man or woman on this earth ought to know that the way of sin is the way of hell, but it is such a great mystery. By our attitude toward the awful peril we say, "Let her sweep."

"Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly." This is a great mystery. It is so hard to understand until our churches pay no more attention to it than if the Holy Spirit had not said a thing on the subject. We wonder how the lost can be so heedless about what God has said. Are they, or can they be more disregardful about any part of God's word than our churches are about the above? Everybody knows that churches are entirely heedless. They have no more regard for God's plain command on the subject of discipline, than they could have if He had never said a thing about it. But then, it is a great mystery. "Withdraw" and "disorderly" are so difficult to understand. Our dear watchmen on "The walls of Zion", and the dear saints should be allowed a great deal of "latitude" in such mysterious matters.

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depart from me ye cursed, into everlasting fire, prepared for the devil and his angels". Great mystery. Mystery so great until it don't mean anything at all. Just a great big joke. True, Jesus said it, and it is also true, that Jesus said more about hell, hell fire, fire unquenchable, everlasting fire, and eternal punishment, than was ever said by all of the prophets and all of the apostles, combined, but he was not "up to date", on the subject. He did not live in "an age of progress". He was not enlightened as are the smart Ales of this "wonderful age". The period of Co-co-cola prosperity, on a gasoline foundation, had not come, and those who went to hell had to "jog along" afoot. The poor blinded sinners of that age, had not learned that there was no hell and that Jesus was mistaken. They did not enjoy the privilege of going down into a "bottomless pit" in an auto or an airplane.

I have long since passed the place where I cared anything about mysteries. They don't worry me at all. I know what God has said, that is enough. "He that believeth on Me hath everlasting life". "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ, our Lord". I don't care one straw about all the mysteries in God's universe. I need a Saviour. I have found Him. Better than all, He has found me, "For the Son of man is come to seek and to save that which was lost". The whats and hows, the whens and whys, don't bother me at all. Suppose you go around over creation and when it, and why it, and what it, and how it, for a year or two. Try it, and when you get back tell me how far you got. You will start with a mystery, and your trip will end at a place called no-where, with a mystery.

When I was a boy I used to take my mother's little old Methodist hymn book, worn with age and from long service in old time camp meetings, and sit down and read the songs it contained. One of them was as follows:

I've listed in this holy war, sing glory, glory, glory,

And I must suffer soldiers fare, sing glory, glory, glory.

The banner over me is love, sing glory, glory, glory.

I draw my rations from above, sing glory, glory, glory.

And if you will not 'list and fight, 'tis awful, awful, awful.

You'll sink into eternal night, 'tis awful, awful, awful.

No ray of light can enter there, 'tis awful, awful, awful.

Nothing but darkness and despair, 'tis awful, awful, awful.

The air in this old hymn is thrilling and beautiful. While it is being sung it is said, many would be shouting, while others would be praying and screaming for mercy.

Hattiesburg, Miss.

Since January 1st, 1927, I have visited sixty-six churches in the interest of The Baptist Record, forty of which now receive our paper, into from 75 to 100% of the Baptist homes. All of these except three were put on by an every-family canvass.

I also visited sixteen other churches, and secured a good list of subscribers to The Record at the \$2.00 rate.

This fine success was made possible by the hearty cooperation and help of the pastors. If I had time and space I would be glad to give the names of pastors and churches where I have had the happy pleasure of visiting.

May the Giver of every good and perfect gift richly reward all for their kindness to your humble servant.

Yours for efficiency,

—L. E. Lightsey.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

MORE STEWARDSHIP QUESTIONS AND ANSWERS

1. How can the Stewardship & Budget Director help pastors and churches train their members in Christian Stewardship?

(1st) By preaching; (2nd) by teaching in Stewardship Institutes; (3rd) by writing on Stewardship; and (4th) by helping the pastors in every way possible to keep the doctrine of Stewardship before the minds of the people until they are compelled to think of it, talk of it, believe it and practice it.

2. Why should the State Convention employ a Stewardship & Budget Director? Can't the pastors do their own preaching on Stewardship and preach Stewardship, and look after the work of their own budgets?

Yes. The pastors can also hold their own revival meetings, but most pastors and churches have learned that they will get far better results if they will occasionally invite some other brother to come in and help with their meeting. This does not mean that the pastors shall lessen their efforts in soul winning. It means that the visiting brother is helping them in a special effort to do that which they have been trying to do all the year. If the pastor has lessened his interest in the lost and has failed to preach the gospel in all its purity and power, the visiting preacher will not be able to accomplish so very much when he comes. For the best results in a revival the pastor and church must feel the need of it, prepare for it and cooperate with the visiting brother who does the preaching. So it is with the Stewardship and Budget work. The pastors and churches can do it themselves, but they will get far better results if they will occasionally invite some other brother who understands the work to come in and help them. Unless the pastor and church feel the need of Stewardship and Budget work, and unless they cooperate in it, the visiting brother may come and do his best, but when he leaves he will very likely be compelled to say, "I could do no mighty works there because of their little faith". The success of this work depends largely upon the cooperation of the pastors and churches.

There are a great many pastorless churches in the State who need this work as badly as churches with pastors. Unless the State Convention keeps a man employed to do this work, we know of no one whom the pastorless churches can look to for help along this line. It is our desire that these churches will feel free to call upon us for Stewardship Institutes.

3. How long will it take to get all the Baptists in Mississippi committed to the doctrine of Stewardship and enlisted in the practice of Stewardship?

This work will be finished on the same day we complete our Sunday School, B. Y. P. U. and W. M. U. work, but not a day earlier. We may quit it before then, but it cannot be finished before then. The aim of the B. Y. P. U. is to Train for Christian Service. The aim of the Sunday School and W. M. U. is Study That We May Serve. The aim of Stewardship is Consecration. We may be trained for Christian service, and not be consecrated. We may know God's Word, and we may know the needs of the world, but unless we have been led to consecrate and dedicate all we are and have to God, we will never "do the will of Him that sent us, or accomplish His work" (John 4:34). Stewardship, then, is as important as Sunday School, B. Y. P. U. or W. M. U. work.

Should we succeed in getting every member

of every church to practice Stewardship, still the work would not be completed. Our children, and our children's children will need, as they grow up, to be led to consecrate their all to God as much as we ourselves. So, when we understand what Stewardship is, we realize that it cannot be completed until,

The sun shall be turned into darkness
And the stars from their orbits are hurled,
And the angels coming with the Saviour, announce,
"Today is the end of the world".

4. How long will it be before we can see the effect of the work that's being done by the Stewardship & Budget Department of our Convention Board?

That depends, my brother, solely upon how long it will take you to get your eyes open. The effect of the work of this department is already visible, and the results are gratifying. As the years go by, and as this work is continued, the effect will become more visible and the results will no doubt be multiplied many times.

WHAT DO YOU THINK ABOUT THIS?

In my opinion, we Mississippi Baptists couldn't do a better thing than to settle ourselves down to a five or ten year period of intense training in Stewardship. Oh, I know we can put on special campaigns and high pressure methods and get some good results more quickly. I also know that it's possible for an ambitious boy or girl before completing their high school work to take a ninety day course in business methods and land a real good job. We all know, however, that before anyone can become a leader in the business or religious world, a master in his profession, or a world figure in any enterprise, he is compelled to spend not weeks, or months, but years preparing for his particular work. "There is no short road to success." "The elevator to success is not running—you must take the stairs."

BAPTISTS AND CHICKENS

Baptists are very much like chickens in at least one respect. There is a certain kind of egg medicine on the market which if given chickens will make the hens lay nearly every day, I am told. It is not advisable, however, to give that medicine because it has such an effect on the hens as to make them stop laying almost altogether after a certain period of time. While the immediate results are profitable and encouraging, the poultryman will find it more profitable in the end if he will take time and develop his flock into thoroughbred and high-strung chickens, for they will then lay the year round, and especially will they lay, if properly fed, in Winter when the eggs are highest.

Now, we Baptists are not chickens, or fowls of any kind. We have neither wings nor feathers, but somehow we give more and work harder when fed on campaigns and high pressure methods. It is very noticeable, however, that campaigns and high pressure methods lose their power and fail to get the desired results when continued for any length of time. We are persuaded, therefore, to believe that it will be more profitable if every pastor in the land would determine to develop his flock into thoroughbred, high-strung Baptists, who will work and give the year round. I know it means work. All the sick birds will have to be cared for, or the whole flock will become diseased. They've got to be fed a balanced ration, according to age. The atmosphere of the house must be pure and fresh at all times. Plenty of fresh, clean water, and plenty of grit must be kept before the flock every day. It means work, but it will pay in the long run, so, what do you say, LET'S DO IT.

Mississippi Woman's Missionary Union

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We are this week giving you only part of the "Letter With a Heart Break". The rest will follow next week. You will not fail to read it all, beloved. It is a call such as comes now and then from our Home Land.

Fifth District Meeting

At eight o'clock P. M. on the ninth of June, 1927, the W. M. U. of the 5th District of Mississippi assembled for its 9th annual meeting at the Baptist Church of Wiggins, Mrs. W. J. Pack, presiding.

The anthem, "Jesus, Name of Wondrous Love", admirably rendered by local talent, introduced a distinctive spirit of worshipful reverence and loving service into the meeting at its very beginning. To W. M. U. organizations of Wiggins the rally is also indebted for other lovely songs and a well-given playlet rendered during the program.

The preparation that the Wiggins people made for the rally and the generous and loving hospitality of these people to every individual visitor may well be highly commended. No where has the rally received a more cordial welcome.

The keynote of the assembly was Enlistment. Many helpful suggestions and plans of enlistment and reasons for enlisting were brought before the rally by the various speakers.

A visitor of note was Mrs. Carter Wright, from Alabama, who presented the plans for the Ruby Anniversary. Mrs. Wright is an unusually entertaining and impressive speaker. At the close of her message, her audience, representing the 5th District, joined hands in pledging themselves to "put over" the Ruby Anniversary Plans.

Among those who gave helpful talks were also Misses Bessie McCoy and Mayme Slaughter. Mrs. J. L. Johnson talked on "The Call—Women Come Down to the Polls!" It is to be hoped that all conscientious 5th District "W. M. U.ers" will follow Mrs. Johnson's advice in helping to keep John Barley Corn out of our U. S. A.

Mrs. Marriner of Hattiesburg, brought an interesting message on enlisting the unenlisted Steward. She offered the following suggested resolutions which we think worthy of passing on:

- Resolve to do—
- Less promising and more performing
- Less criticising and more commending
- Less leaning and more lifting
- Less preaching and more practicing
- Less prating and more praying
- Less hindering and more helping
- Less saying and more saving
- Less worrying and more working.

—Mrs. R. L. Milner, Secretary.

A LETTER WITH A HEARTBREAK

Una Roberts Lawrence, Mission Study Editor of the Home Mission Board

I have just received a letter, a letter with a heartbreak. It is from Dr. J. W. Beagle, Superintendent of the Department of Independent and Direct Missions of the Home Mission Board. This is the Department under which comes all of the Home Board work among more than five million foreign peoples of the Southland, our ten million Negroes, our nearly two hundred thousand Indians, seven tribes of which are now reached by

our missionaries, our work among the Deaf Mutes and our blessed ministry in the Army Camps and hospitals, and to the seamen and sailors.

The heartbreak came in the last paragraph of that brief letter. Here it is. After mentioning the recent meeting of the Home Mission Board he says, "There are going to be drastic reductions, and the elimination of twenty-five missionaries. It just about took the life out of me, but God still lives and I am pressing on, trying to make the adjustments and do the work."

Twenty-five missionaries eliminated? I wonder who that twenty-five will be. Somehow when the missionaries drop out just a few at a time, we get used to the news items that tell of their going, of there being no replacements, of there being a hundred, or more, less Home Missionaries than there were three years ago. We become calloused in our minds to the meaning of such news. But now, at one time, with one stroke of the pen, twenty-five must go!

I wonder what twenty-five it will be! With the field already pitifully undermanned among the Mexicans, with converts in many towns as the result of that sweeping evangelistic campaign that the Mexican brethren held with such enthusiasm last fall pleading vainly for a preacher to come to them, with two new fields among the Indians open, wide open, the Indian brethren carrying on as best they can without any help from the Board, with the Italian people of our Southland hungering for the Gospel, a prosperous, vigorous people, occupying large sections of our Southern cities, and yet as a people practically untouched by the Gospel, —I wonder what twenty-five will have to go!

I wonder if Donato Ruiz will be one of that twenty-five! Ruiz, with his field 400 miles long, 200 miles wide in the San Angelo country of west Texas! Consecrated, hard working, on fire with zeal for his people, willing to spend himself mercilessly, recklessly, that his people may know Jesus, and the only evangelist for thousands of them! Will Ruiz be one of the twenty-five.

Then I thought of Plainfield down there in Tampa. Surely he will not have to go. What a loss, what a shame to us, if we sit by in our luxuries and say to Dr. Plainfield with his culture, his scholarship, his charming personality, his utter devotion, that we haven't the money for his pitiful little salary and so he must cease to be the representative of Southern Baptists among the Italians of Tampa and vicinity. All the money of Southern Baptists can not pay for the gift of such a man as this son of wealth and honor from Italy, whose brother is the Catholic Legate to the Philippine Islands, whose family continually beseech him to return to the social standing and prestige of allegiance to the Mother Church. But rather would he stand before his little Baptist church in Tampa, an outcast from his family, the grief and sorrow of his parents, stripped of all the world can offer, that he might preach the unsearchable riches in Christ Jesus. Rather would he win one of his Italian brethren to Jesus than have the wealth of the world. Will Plainfield have to go!

(To be Continued.)

MEETING OF FOREIGN BOARD

Much of the time in the meeting of the Foreign Mission Board June 14-15 was spent in earnest prayer for wisdom and guidance from God in the handling of the serious matters before the Board. Those who have been on the Board for many years say that scarcely have they ever seen such tender hours as when some letters from broken hearted missionaries were read.

Besides the usual routine work connected with the finances and legal matters, the Board addressed itself to such problems as what to do with our returned missionaries, what policy to take toward the work in China, what to say to those who are applying for appointments to Foreign work, what steps to take toward reduction of the debts of the Board, and how to get the Baptists of the South roused to a new zeal for the cause of worldwide evangelization. In each case some satisfactory progress was made toward a solution of the problem.

One of the most interesting decisions of the Board was the districting of the South, and assigning to those districts certain groups of returned missionaries who are available for use in the churches for missionary addresses, mission study classes, schools of missions for the laymen, and other means of arousing our people to a new passion for the lost nations of the world.

The reasons for this are evident. It is not well for one missionary to be riding from New Mexico to Virginia to deliver an address or teach a class if there is in Virginia a returned missionary who could do the same work. Then too, the people of each state feel a more vital interest in the men who go out from their state.

In each district a veteran missionary was appointed to act as leader or supervisor in getting the names of the returned missionaries before the people, and also, in getting the men themselves into churches. This will require cooperation on the part of the pastors also. The missionary for the district comprising Mississippi and Louisiana is our Bro. T. F. McCrea, of Hattiesburg, Miss. If the pastors will write to him they may find out just who is available for us and may through him engage missionaries for supply, teaching and associational work. The missionaries are willing to supply, but they much prefer to preach when the pastor is at home, for often we pastors need their message as much as the people.

Mr. J. H. Anderson, State member of the Board from Tennessee, offered a resolution asking these returned missionaries to try in every way possible to make their appeal to the people for stewardship and tithing. The Southern Convention voted for a campaign for enlisting a half million tithers, and this resolution is in conformity with the action of the Convention.

Next week I shall try to have a short article telling further about the action of the Board. May God stir our people to a new passion for carrying out Christ's great commission.

—Roland Q. Leavell,

Miss. Member, Foreign Mission Board.

Georgetown College in Kentucky will celebrate its centennial in 1929.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Mississippi College Elects Director

Mississippi College and Hillman College under the direction of the Clinton Baptist church elected their BYPU Director for next year. Mr. Chester Swor was chosen for this responsible place and those of us who know Mr. Swor know that the committee made no mistake in their selection. He is well qualified for the place and already has begun his plans for the year's work. Thinking ahead means that something will happen and that thing will be good results.

Our Summer Workers

We are happy this year to have more workers in the field for the summer than for any other year. These workers are scattered over the state, working in counties that have asked for workers. We cannot of course supply all the requests for workers and we wish we could. We are simply trying to work our plans to the very best advantage of the work as a whole. We have Miss Annie Averett, who is working in Holmes county, Miss Minnie Oswalt, working in Montgomery county, Mr. Claude Morgan working in Pontotoc county, Miss Edwina Robinson working in Neshoba county, Miss Bertie Thompson, working in Amite county. These workers and counties refer to the month of July. We will add to this list for August. We are asking the pastors and churches in these counties to cooperate with these workers in making their work for the month successful. They are there for unselfish service, their only hope is to advance the Lord's kingdom through the BYPU.

Our District BYPU Conventions

We will not take space to give a detailed report of our district BYPU conventions, the last of which was held last week at Hazelhurst. Every one of the six meetings had a good attendance and the meeting ran at high tide all the way through. Miss Durscherl made her debut this month making for herself many many friends among the leaders and others attending the conventions. Her service is already being appreciated and the force of her personality and ability is being felt in the state. Bro. McGavock made a large place in the heart of Mississippi Baptist Young People. His lectures were instructional, entertaining, inspirational and most helpful. We are deeply indebted to him for his unselfish service and bid him God speed as he returns shortly to his beloved Chile where he and his faithful wife have been led of God to serve. The BYPU Triple Eye carries the names of new officers and places of next years meetings. Every Pastor and BYPU has been mailed a copy of the Triple Eye.

The Mississippi Assembly

The time has come for us to begin to think about packing up for our trip to the coast to attend the Baptist Assembly. The assembly will be as it has been for the last few years at the Gulf Coast Military Academy. This year the date will be August 6-13, the opening session being Saturday evening August 6th. The rates will be \$12.25 plus \$1.00 registration fee, total \$13.25. This will give you your sleeping quarters, three meals a day, all campus and assembly privileges. Our program will be as good as the best and it will serve as a week of most helpful recreation and inspiration. The mornings and evenings will be given to class work, conferences and lectures, while the afternoons will be given to play, you will be free to go where you please. All groups of young people should have proper chaperon to accompany them to the assembly. Come and be with us.

Waynesboro B. Y. P. U. Attends Convention

Four cars, carrying eighteen representatives from Waynesboro Baptist Church, made a trip to Pascagoula on the fourteenth to attend the BYPU convention there. Mr. Auber J. Wilds and Miss Cecelia Durscherl, State B. Y. P. U. workers, had charge of the Convention. All of the programs were very instructive and inspiring. Bro. Jas. McGavock, returned missionary from Chile, was a special attraction to the Convention, and gave two interesting lectures on his work in Chile. The people of Pascagoula entertained the delegates in a wonderful way. There were fish-frys, visits to the beach, good dinners and other forms of cordial welcome. Their homes were thrown open to us, and everyone felt that he was being treated with the greatest hospitality. Waynesboro B. Y. P. U. won the attendance, mileage and loyalty banner. This is the first time that this banner has ever been given and the young people are rightfully proud of it. Those attending the Convention were: Rubye Ellis, Frank Ellis, Bettie Saxxon, Florence Muse, Geraldine Norsworthy, Azel Thompson, Sarah Crawford, Jessie Joiner, Mrs. J. D. Trussel, Mrs. Ed. Graham, Huber Ray Beard, Pete Graham, Caroline Gray, Eleanor Gray, Bro. Joyner, Sam McIlwain, Mrs. S. J. McIlwain, Willard McIlwain and Junior Clanton. Each one thoroughly enjoyed the trip and feels that he has been very much benefited.

B. Y. P. U. Conference

The B. Y. P. U.'s of Wayne County met with the Waynesboro Church Sunday, June 12. Miss Cecelia Durscherl, State Junior-Intermediate

Leader, was in charge of the meeting. Representatives from Clara, State Line and Chicora were present. An interesting program was rendered by the local unions, after which many problems of interest to the BYPU's were discussed. After the meeting an enjoyable supper was served.

MISS BERNICE SAXON,
Cor. Secty.

Associational BYPU Training Schools

We are delighted to know that some of our Associational B. Y. P. U.'s are planning to hold an Associational BYPU Training School this summer. This means that the BYPU's from over the association will come to some central church each evening for a week and there a number of classes will be taught in the different BYPU Study course books. This is a fine work and will mean more than just the good gotten from the study of the book. The coming together of the young people from over the county in a social way will mean a great deal to the churches in the association. We would be glad to see every Associational BYPU in the state hold an Associational BYPU Training school for a week sometime during the summer.

Study Course Awards

Results of the Study course emphasis is still being felt and we are issuing awards weekly. We are delighted that this is true and we hope that there shall not be a week in the year that we will not have a request for some study course awards. We have a good tract on the Study Course that we will be glad to send you for the asknig. It gives you the name of every book we have in the four BYPU Study

Course courses. If you will help us we will be able to report that 8,000 BYPU awards by October 1st.

As I come back to the Magnolia State to take up that place as Junior and Intermediate BYPU Leader, I come with joy in my heart because I realize that the B. Y. P. U. has a big place in the kingdom's work. I realize that this is no small task, but after all the work of the Lord is not dependent on a person so small as me for its success. I do feel, though, as the Psalmist did when he said, "Through God we shall do valiantly." In our work a state leader can do very little unless she has the help, cooperation, and prayers of her Junior and Intermediate leaders, local, associational, and district. As I come to follow Miss Sallie Payne Morgan and Miss Mary Etta Buchanan, I know of the splendid work that you did under their leadership, and from the few that I have met thus far, I am already assured that you will continue giving your best to the Lord after a new Junior and Intermediate leader has come. Those of you who know me personally know that I have come to serve the

(Continued on page 13)

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BAPTIST SUNDAY SCHOOL BOARD

I. J. VAN NESS, Corresponding Secretary

161 EIGHTH AVENUE, NORTH, NASHVILLE, TENNESSEE

FROM WANT OF THE WILL

Jennie N. Standifer

(Continued from last week)

Part II

Another troubled, sleepless night! But Gordon went to hear Vivian's explanation. He returned much puzzled as to what course to pursue. He finally decided to be more patient and forbearing than ever, and renew his efforts to bring about a reformation of the beautiful girl.

For several weeks all seemingly went well. The ardent lover felt sure that Vivian would keep her promise never to touch intoxicants again. One evening they were starting to a banquet to be given by the senior class of the college, and met Mr. Harwood at the door, with a city daily giving the details of an accident in Gordon's home town. Mrs. Mary Wentworth, the paper stated, had been dangerously hurt by the overturning of the car in which she was driving.

"Is that your mother, Gordon?" asked Mr. Harwood.

"Yes, my mother's name is Mary. I must go to her on the ten o'clock train."

"Certainly you must go," declared Vivian.

"I can telephone a friend to take you to the banquet, Vivian."

"I do not care to go while you are suffering such anxiety about your mother."

He loved her all the more for her loyalty to him.

Mr. Harwood drove him to his lodgings on the campus, and after hasty preparations for the journey, drove him to the station. The train was half an hour late. As Gordon stood in line to buy his ticket a messenger boy handed him a telegram. It read: "Paper mistaken. Your cousin's wife injured, not your mother. —James Wentworth."

James Wentworth was his uncle. Gordon moved out of the line, almost fainting from joy and relief. He rushed back to the campus and telephoned the Harwood residence, for Vivian must rejoice with him. There was no response to his call and he decided to walk out to Vivian's home. At the gate he met an old negro man, who gave him the information:

"Nobody's at home, Boss. All gone over to Mr. Johnson's. It's dat yaller house a block down the street."

Without hesitation Gordon hurried to the house indicated and rang the bell. A bleary-eyed old man opened the door and demanded sharply:

"What you want?"

"Is Miss Harwood here?"

"Yes."

"I wish to speak to her, please."

The man's breath smelled of liquor. He staggered to a closed door in the hall, pushed it open, and asked in a loud whisper:

"Want to see your beau, Vivian?"

"Ha! ha! ha!" There was loud laughter and several tipsy cheers at this piece of wit.

A young woman reeled into the hall. Her face was flushed, and her eyes roiled wildly. She gazed at the young man at the door in horror. Suddenly her features became

distorted with intense excitement and she shrieked:

"Spying on me, are you, Gordon Wentworth? Let me tell you, sir, that I'll drink whenever I wish and I'll never, never sign a pledge! We only came over to taste some fine old brandy—and you—you—" She poured forth a volley of abuse that was insulting. Taking off her engagement ring she tossed it to him with a stamp of her foot.

Without a word Gordon closed the door and left the house. Before he slept he wrote Vivian a note saying he accepted her decision without a protest, and would not see her again.

She wrote an answer imploring him to forgive, and promising never to be guilty of such conduct again. He did not reply, but secured a substitute to fill his position as teacher in the college for the remainder of the term and left at once for the West.

Years passed. Gordon Wentworth held an honored position in a great university, and had also become famous as a writer and lecturer. He had never married, but a fine, consecrated Christian woman had at last come into his life whom he greatly admired. He wondered secretly if he could put Vivian entirely from his heart, and give a wife the devotion that should be her due. He had heard only casually of Vivian since he left B—, but her beautiful face still came to him in dreams, and there was always the remorseful question in his mind: Would it have been the right thing for him to have risked marrying her and given his life for her reformation?

One summer when on a lecturing tour he was passing through his native state, the train stopped at the old college town where he had first taught. Looking from the car window he recognized the old village doctor, and was shaking hands with him, when a car was driven recklessly to the station platform. In it was a dissipated looking man and a coarse, red-faced woman, who called out in a shrill, harsh voice:

"Get a move on you, Bill, and get the tickets. We might miss connection and not get to that blow-out. Hurry, Sport!"

Gordon gazed at the woman with the bloated, distorted features in horror. It was Vivian Harwood, and not a vestige of her beauty remained. The old doctor pressed Gordon's hand and asked:

"Shocked, are you, Gordon? They have sent her to a number of institutions to cure inebrates, but she goes back to the habit formed in girlhood. Have you ever married, Gordon?"

"No, but I hope to marry a good, pure woman soon, who is a teetotaler, and who has worked for prohibition with heart and soul."

"Thank God if you win such a wife, my boy! And also thank Him for having escaped the curse of having married a woman whose life is a failure from want of the will to take a stand for the right. Her influence will harm every life she touches."

INTERMEDIATE COLUMN

The Intermediate songs are coming in. Let's have yours. Go out and sit under the trees and feel that poetic spell come on and then carefully reach over and pick up your pencil and paper so as not to disturb the molecular arrangement of your gray matter and gently write. The results of thus treating the Muse will bring joy and, we admit, surprise to you. Send the songs right in, it may be the very best one. A beautiful award will be given for the best, most appropriate song. The song will be given wide publicity in all of our intermediate work. Come on intermediates, intermediate workers, here is a chance to get famous. Seriously, this is an opportunity to serve the intermediate work in Mississippi. Write a song!

"How can we get the boys to take part on the opening worship programs?"—That's a question that comes from all over the state. These suggestions might be offered. If there is a presidents' council, the subject might be discussed there, and the boys themselves will see that the classes take part. Perhaps the presidents of the boys' classes can be called together to work it out. Or the superintendent may see some of the most influential boys and win them to the idea that all of the boys should have a part in the opening program.

The boys will perhaps suggest some sort of a program that they would rather give. Often our programs appeal more to the girls than to the boys. But the boys are used to having parts in their club work at school. They go so far as to debate before a large audience.

It is fine to develop initiative, for them to plan their own opening programs. But surely the superintendent will come to grief if he does not go over the plan carefully before the program is given. To teach them the essential elements in the program and the following of a theme through, of carrying only one idea, of having everything in that program contribute definitely to the clarifying of that idea will be a big help to them some day when program planning may be a large part of their work.

At some class meeting the teacher might talk about program building and have the boys work out one together, or in groups. One will be surprised at the interest shown and the work the boys will put on it in gathering material of interest and in research. The program might be sometime in connection with a departmental service activity. This gives an incentive to give it.

To have the whole group take an active and equal part is perhaps the easiest way of getting cooperation. One might try the following: Cut from yellow cardboard some small bees. The wings and body may be outlined in black. Put one word on each such as these: Something, strong, dependable, faithful, friendly, courageous, kind, like Jesus. Dozens of these may quickly be added until there are enough of them

for one for each boy. Then ask each boy as he reads his word; e. g., "Be strong", to give a Scripture verse or other quotation or comment appropriate such as, "Be strong in the Lord and in the power of His might."

For variety if there are many, a brief story might be told as Dr. Geo. Leavell tells of the woman in China who came to his hospital and seeing him, asked him if he were Jesus. A verse of song, etc., might be used for one or two of the "Bees".

Often the boys will like to make posters or to draw on the blackboard when they will not speak. A "Quaker Meeting" where everything is on posters or blackboards is of interest and they do not feel that it is all "Talk, Talk, Talk". It is more interesting to bring in these posters one at a time and hang them in view of all. Interspersed as fitting with songs and prayers, it is good program. Care must be taken not to have too much on the posters and for the printing not to be too small so that it can not be read by all. Nothing is more boring than to have to sit through a program where one can not see, or where one can not hear.

Opening programs should contribute something to each member present that will help them all to be better boys and girls through the week. If just one sentence will ring through their ears all through the following week, it may help them to be strong in time of temptation or it may lead them to some service for the Master.

Quack Medicine Vendor: "Sir, I might mention as a slight testimonial to this world-famed 'Rejuvenator' that, a year ago, after taking one small dose overnight, upon awakening in the morning, I said to my wife, 'Mother, give me my satchel—I shall be late for school!'"

Daughter: "I hate George, and I'm sending back his ring to him. What should I put on the box?"

Mother: "Glass, handle with care."

Ray: "Why do they have most all radio broadcasting stations on top of tall buildings?"

Bray: "So nobody can throw bricks at the performers!"

Small Boy: "Pop, what is the board of education?"

Father: "My son, when I was going to school it was generally a pine shingle."

"Miriam," he said, "I have seen the doctor. He tells me I must give up all smoking at once. It's imperative, he says; one lung is already nearly gone."

She flinched, a look of agony came over her pale, young face.

"Oh, Honey, can't you hold out a bit longer until we've coupons for a new rug?"

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

Remember

113. Set your affections on things above, not on things on the earth. Col. 3:2.
114. Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of heaven. Mark 10:14.
115. Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. Matt. 6:33.
116. Show me thy ways, O Lord; teach me thy paths. Ps. 25:41.
117. Six days shalt thou labor and do all thy work. Ex. 20:9.
118. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses. Matt. 18:35.
119. Seek ye the Lord while He may be found, call ye upon Him while He is near. Isa. 55:6.

"The Gentle Pensioner"

"Old ladies walk by twos and threes,
Some in black and some in gray—
It is the close of Sabbath day.

"But one sits with her hands in lap,
A little spinster in a cap,
As through a mist of sound she sees
The file of music-making bees.

"Their broken murmur now and again
Is like the hush in fall of rain;
It seems to fit into each thing,
Even into remembering.

"The clump of larkspur over there—
A gown as blue would be most fair;
With small white figures in a whirl,
She had one like it when a girl.

"She had a bureau dark and old,
Dishes with narrow rims of gold;
When she was fair as flower of quince,
A lover and a house long since.

"By twos and threes the others pass
In innocent gossip through the grass;
They smile upon her, gently kind,
And Sabbath thoughts come in her mind.

"There are better things in store
Than gowns or lovers, roofs of yore;
We part; we meet; God understands:
There is a house not made with hands.

"The old bees blundering to and fro
As through a mist of sound do go:
A broken murmur now and again;
The hushes in a fall of rain."

—Selected.

Remembering

Some are bent and bowed down by the weight of years; some are erect

and spunky looking; some are grim and determined looking as though making a fight against odds; some are gentle and resigned looking, as having given up a losing fight; some are peaceful and serene looking as having come out victorious in life's battle; a few are selfish and querulous; a very few are greedy and grasping; some are timid and shrinking; many are kind and unselfish; some have a questing look as though having finished the business of weeping and laughing and working, sorrowing, rejoicing and sacrificing in this clay house that has somehow gotten all awry and shrivelled in the process, they listen for the summons which means release.

But you do not see the various personalities and attitudes if you just look at these old, old, old, old ladies sitting on the pleasant porch in the warm June air. You see strange visaged, gnarled-handed, white crested, lined and furrowed and shrunken portions of clay. There is seemingly no responsiveness, no recognition of anyone. But that is because the curtain is down. They've drawn it down shutting out you and me and all the present world and they are remembering and remembering and remembering. They are not stupid, or merely drowsy and sleepy as they look. They are protected, withdrawn from the often too piercingly evident present. We fain would slip away and leave them undisturbed, but knowing how they'd love to bring the past into the present if we listen and love it too, we go over and join them and sit down to talk (rather to listen) for of all forms of entertainment they like best just to talk. They like the playlets and readings and music that their friends bring to them, when the programs are not too long; they love the religious services when they are deeply spiritual; they like for folks to breeze in and say "Howdy-do" and a few other pleasant, cheery words; they like for people to come take them to ride; but best of all they like to sit down and tell you about "When the Yankees tried to steal Pap's bees, how they got stung, heh! heh! heh! and where Ma hid the little trunk that had the keepsakes in it; and the time the Joneses all had the measles; and the summer Bobby broke his arm; and what a worker Sally Smith used to be." And as they talk we see the homes back in the past, their parents' homes, and their own, very humble often, but homes, homes, homes; and to ease the ache for the home that is no more they go remembering, remembering, remembering.

We find one from our very own home county who used to be our neighbor. "Miss Sarah", her roommate, "Miss Ann", half eagerly, half

jealously inquires, "Did you uster know her?" And we reply, "Why we used to climb her June apple tree and swing in her big swing and wade in her spring branch and make frog houses in the damp sand and make mud pies by her big spring", and Miss Ann says, "Law, law, ain't that nice?" and then she tells about her June apple tree and her spring branch and her scuppernong vine and her neighbors and her neighbors' children and how she helped them out in sickness and how she kept the mule from dying when she happened along and they were all away from home. And how scared she and Mrs. Blank were the first time neighbor came along in his new car and played like he would run over them and then picked them up and took them home, with Mrs. Blank protesting every breath that she wouldn't ride in the thing. Are these small and trivial things? Then of small and trivial things are made up life and home and neighborliness. Miss Ann's folks are all "dead and gone" and Miss Sarah had gone from one place to another to live with a more distant relative and a still more distant relative, and a young wife of a remote relative who is a poor man and can't feel that she can care for "Aunt Sarah" and so she goes to the place where Miss Ann and the others are. But she misses so keenly the little boy of three, who was her little "Sunshine" and who was her only companion, the only one who spoke to her for hours together when the others were busy about the daily tasks. "Aunt Sarah", he would say, "I'll go get my car and when I come back I'll take you with me, and we'll —", so he prattled on. "Of such is the Kingdom of heaven." There is a great kinship between tiny children and old people. How well we remember and love that little poem, "An old, old, old, old lady, and a boy that was half past three". But these dear and lovely Miss Anns and Aunt Sarahs are interested in something besides the past and that is news from "home" and some of them never hear. If someone is thoughtful enough to send them the county paper, how eagerly they read every word to the smallest line of advertising and they talk about "who's running" and each has her favorite candidate. People they barely know become dear and familiar to them when they read about them in the home paper. Some of the editors very thoughtfully send the paper to all from his county and we feel sure that all editors would like to do this if it were called to their attention. It would mean only a few copies from each and bring much joy and happiness to some who have not had an over supply. And if each church and community would see that the Aunt Sarahs and Miss Anns get the denominational paper it would add much interest and light to their lives. They like to follow their former pastors as they go from place to place and keep up with the work being done by the churches and the boards. Because they keep remembering and remembering and remembering is no indication that they want to be out of date. Miss

Sarah, eighty-seven, said, "Have you bobbed your hair?" And when she received the answer, "No, have you?" she took off her cap saying, "Yes, but it's getting too long in the back—I'll have to have it cut again".

DAILY VACATION BIBLE SCHOOL AT COLUMBIA

The Daily Vacation Bible School under the auspices of the Baptists came to a close Friday, June 17. In every respect the school was a success. The splendid interest manifested by the boys and girls, workers and parents continued throughout the entire session and the great closing service at the church Friday evening was a fine demonstration of work done during the school, and the large crowd of parents and friends gathered was proof of their approval of this splendid work.

The general officers for the school were: Pastor, Rev. J. M. Metts; Superintendent, Mr. T. C. Griffith; Principal, Miss Jennie Watts; Pianist, Miss Rama Ashley; Chorister, Miss Fannie Lou Bennett.

There were three departments of work, as follows:

Beginners: Mrs. L. N. Cook, Principal; Helpers, Misses Nell Speights, Ruth Denson, Helen Scott, Jean Langston, Gertrude Farmer, Mary Gass and Thelma Young.

Primary Department: Mrs. A. F. Quin, Principal; Helpers, Misses Ruth Hathorn, Fern Langston, Madge Dale, Claudine Conner, Marie Hall, Ada Lee Pope and Mary Ruth Hathorn.

Junior Department: Miss Jennie Watts, Principal; Helpers, Misses Ida and Minnie Branton, Ella Mae Stringer, Jeannette Lawrence, Clair Griffith, Marguerite Dear, Fannie Lou Bennett, Rama Ashley, Fay Langston.

The sewing department was in charge of Miss Evelyn Quin. The manual work for the boys was handled by Prof. S. M. Crain, Horace Wells, Billy Kyzar and Clifford Smyly.

The exhibits of hand work, manual work and sewing, as it was displayed at the graduation services Friday night all go to prove that such a school is a real asset to any church in the caring for their boys and girls during the vacation season. Then the Bible drills, memory passages, etc., gives you an idea of what real Bible knowledge is taught in such a school.

There were 246 pupils and 35 workers enrolled in the school, making a total of 281. The average attendance was more than 225.

Such a school is worth any church's time and efforts and money, in the great good that it will do their young people.

The circus acrobat found the clown in tears. "What in the world are you crying about?" he asked.

"The elephant d-d-died," sobbed the clown.

"What of it? You didn't own him."

"No-no, b-but the b-boss says I've g-got to d-dig his g-g-grave."

Sunday School Department

SAUL CHOSEN KING, I Sam. 10: 17-25; 11:12-15.

With this lesson we return to take up the study of Israel's history, beginning at the close of the history of Judges, with the choice of Saul as the first king of the Israelitish nation. Samuel, the last of a long line of judges and the best one of them, is still living, but too old now to administer the affairs of the people, whom he loved so well, and served so long. The change in the form of government met with his unqualified protest. But the persistent demand of the people for a king to rule over them, fight their battles and drive the enemy from their borders was inexorable and irresistible. This demand for so radical a revolution in the form of government filled the old man's heart with profound sorrow and dismay. He saw in this demand a repudiation of his administration as a Judge of Israel, and a servant and prophet of God. Besides, he felt that this demand for a king was the expression of an impulse lacking in sober thoughtfulness of the issues involved in the change, which they were urging with such vehement purpose. It would bring untold trouble, sorrow and oppression to them, of which they had not thought. It would sink them to the low level of the heathen nations around them. It would undermine and destroy the distinctive characteristics which marked them out as God's chosen people, whom he had delivered from bondage, protected from their enemies, organized into a nation and possessed them of a country as a heritage forever their own. When Samuel's importunities availed nothing in frustrating the demand of the people for a king, he carried his troubles to the Lord God of Israel.

He is told that the demand for a king is not simply a refutation of his judgeship, but a rejection of Jehovah's rulership over them. He commands Samuel to yield to the demands of the people. If men insist upon their own way, God permits them to follow their own course to their own hurt. He will permit men to install Saul as the sovereign of their hearts if they insist upon it. He will not coerce, but he does point out the best way.

1st.—Our lesson brings us to the decisive hour when Israel's demands are to begin their realization. "And Samuel called the people together unto Jehovah to Mizpah; and he said unto the children of Israel, Thus saith Jehovah, the God of Israel, I brought up Israel out of Egypt and I delivered you out of the hands of the Egyptians, and out of the hand of all the kingdoms that oppressed you, but ye have this day rejected your God, who himself saved you out of all your calamities and distresses, and ye have said unto him, Nay, but set a king over us. Now, therefore, present your-

selves before Jehovah, by your tribes and by your thousands." (I Sam 10:17-19.)

1. The assembling of the people is a preliminary to the choice of a king. It was a difficult undertaking because of the petty jealousies and tribal quarrels, so widely spread engendered by the shifting fortunes incident to the conditions and circumstances of the times.

2. According to Jehovah's instruction, Samuel, the prophet of God, points out the gravity of the step which they were taking. It was nothing less than an apostasy from God. To enthrone a human king was to dethrone Jehovah. The enormity of this step was aggravated by an utter disregard of all that Jehovah had done for them, and been to them. But it is too late now. Their moral putrefaction made an appeal to their sense of gratitude a pure gratuity. Their moral powers were so atrophied as to render them incapable of response to the warnings and entreaties of the prophet of God. Moral and religious motives had lost their value.

2nd.—"Samuel brought all the tribes of Israel near and the tribes of Benjamin were taken. And he brought the tribe of Benjamin near by their families; and the family of the Matrites was taken; and Saul, the Son of Kish, was taken but when they sought him, he could not be found. Therefore, they asked of Jehovah, Is there yet a man to come hither? And Jehovah answered, Behold, he hath hidden himself among the baggage. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom Jehovah hath chosen that there is none like him among all the people? And all the people shouted and said, Long live the King. Then Samuel told the people the manner of the Kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house." (I Sam. 10:20-25.)

1. All the formal details of this choice of Saul as King are not given. The guiding hand through it all was the hand of Jehovah. He did not utterly abandon Israel because of their apostasy, and they did not cease to be his chosen people, because of their revolt.

2. The method employed in this choice was by lot. The will of God was made known by casting lots among the Israelitish people. It was not an appeal, in a haphazard way, to chance, but the expression of a well defined purpose to ascertain the will of God. The lots were cast to determine from which tribe the King was to be chosen. Then, from which family of the chosen tribe the king was to be taken, and, lastly, the lot was cast to determine

which member of the family was Jehovah's chosen one. The choice fell upon Saul, Son of Kish, of the tribe of Benjamin.

3. The choice of Saul by lot of this occasion was no surprise to him, since Samuel on a previous occasion had signified his choice to the high position, (See chapters 9:18-21; 10:1-13). Saul was eminently qualified to be the first king over Israel. "His physical endowments were of a high order. He had stature, strength and beauty, not insignificant qualities in the leadership of men. His mental traits were equally impressive. He was brave, modest, sagacious, enterprising and patriotic." Saul had his defects of character which becomes manifest in the course of his career, bringing disaster to his reign.

4. The high position to which Saul was chosen was not one of enjoyment of royal titles and privileges, but of opportunity for rendering a high service in awakening the moral consciousness of the people and leading them to national independence. The shadows which fall over the last years of his career must not obscure our vision of the matchless achievements which must pass to his credit. He laid deep and broad the foundations of national expansion, and influence among the nations, which came to realization in the reign of David and Solomon. The splendor of their accomplishments was made possible by the achievements of Saul.

5. Samuel, aware of the perils awaiting this new ship of state "told the people the manner of the Kingdom, and wrote it in a book and laid it before Jehovah." This was a legal document binding both king and people. Ranking with the sacred documents which had been handed down from the days of Moses, it was laid away with them for the guidance of the King and the people. The high esteem in which Samuel was held, and the years of experience in a public service as the Judge of Israel, and a prophet of God, eminently qualified him for writing a book of warning and instruction in a closing scene of event which was to mark the beginning of a new epoch in the history of God's chosen people.

6. One thing remains to be done as this epoch-making event comes to an end. The jealousy which existed among the tribes assembled and the presence of a turbulent element, bent upon mischief, made it imperative that the assembly be adjourned and the people be sent away, every man to his own house. By this prudent measure the spirit of discontentment was suppressed.

3rd.—Here our lesson passes over one of the most thrilling achievements in the early history of Saul's reign, (See I Samuel 11:1-11 or the details of this first notable event in the reign of Saul.)

I Samuel 11:12-15 now claims our attention, "And the people said unto Samuel, Who is he that said, Shall Saul reign over us? Bring the men that we may put them to death. And Saul said, There shall not be a man put to death this day, for today hath Jehovah wrought deliverance in Israel. Then Samuel said

to the people, Come let us go to Gilgal and renew the kingdom there. And all the people went to Gilgal; and there they made Saul King before Jehovah in Gilgal, and there they offered sacrifices of peace-offerings before Jehovah; and there Saul and all the men of Israel rejoiced greatly."

1. Saul's magnanimity comes to expression. His victory over the Ammonites filled the people with enthusiasm, and called for a token of their loyal devotion to their newly chosen king. Their first impulse was to put to death all those who had shown the spirit of treason against the King and the new order. The greatness of Saul's spirit is seen in his forbearance toward those who had withheld their allegiance. It was better to bear the wrong of these rebels than to stain the day of rejoicing with their blood. "There shall not be a man put to death this day."

2. Saul's humility and abiding confidence in Jehovah, as the source of his strength in overcoming his enemies stands out in a great way. He would sound long and loud the note of praise to God for his victory, amid the joyous acclaim of those who sought to magnify Saul himself as their leader and deliverer from the oppression of their enemies. This excellency in Saul's character passes into an eclipse in his subsequent career to his own hurt, and the tragical end to which he came.

3. Samuel appears amid this scene of rejoicing as the prophet of God and adviser of the people. His love for Israel and his untiring devotion to their welfare had not abated because of the rude shock given him by the demand of the people for a king. He seizes this opportunity when the spirit of enthusiasm for Saul was at high tide, to weld the loyalty and affection of the people, more securely to the King and the national spirit represented by him. Samuel was not only a Judge of Israel and Prophet of God, but he was a psychologist, before psychology was developed as a science. He knew men, he knew conditions and opportunities and how to improve them. His request of the people to assemble at Gilgal and "renew the kingdom there" came of his desire to strengthen the bands which bound the tribes into one nation and to the king as the head of that nation. It was the master stroke of a statesman and its wisdom was justified in the national expansion, growth in strength, prosperity and influence during the reign of David and Solomon.

The meeting at Gilgal was more formal, ceremonial and spectacular than the meeting at Mizpah, partaking somewhat of the pomp and pageantry of the coronation of an eastern Monarch. At Mizpah a formal choice of Saul as king of Israel was declared, at Gilgal he was made King. The proceedings at Gilgal were clothed with the utmost sanctity. "There they offered sacrifices of peace—offerings before Jehovah; and there Saul and all the men of Israel rejoiced greatly."

East Mississippi Department

By R. L. Breland

Artesia

The town of Artesia is located in east Mississippi on the M. & O. railroad 15 miles south of West Point. Last week I was in that place assisting Rev. O. P. Breland, pastor of the Baptist Church, in a revival meeting. The meeting began Sunday, the 12th, and closed Sunday, the 19th. The meeting was not what we had hoped that it would be, but that is always the case. The church was seemingly revived and there were three additions to the church. The railroad men's Sunday afternoon prayer meeting was revived. So I feel that the meeting was not an absolute failure.

A fine band of people compose the Artesia Baptist Church. This writer never had better treatment in all his life anywhere. Some of the salt of the earth are there surely. My home was with Brother and Sister H. Y. Walker and my stay was indeed a delight. Three sweet little girls ranging in age from two to seven years were quite a pleasure to me.

The Methodist pastor, Rev. Leon Atkins, and his good wife and their members rendered valuable service during the meeting. I knew the pastor and his wife when I was pastor at Mathiston. The "Church of God" was conducting a meeting in fifty yards of the Baptist Church, but this did not seem to decrease our congregations as those who attend that affair seldom go where the real gospel is preached. Much noise and many acrobatic stunts seem to be the usual manner of conducting their meetings, so those who find comfort and delight in that class of excitement find the gospel too tame and uninteresting—not enough thrill in the old-fashioned gospel of Jesus Christ.

Pastor Breland is at present located at Starkville and is the present Superintendent of Education in Oktibbeha County, but he is leaving politics and will teach at Crawford next winter. He purposes attending the Southwestern Baptist Seminary at the close of his school next spring. He gives half-time services at Artesia and half-time at Maben and then some afternoon appointments.

When I left I carried the price of a year's subscription to The Baptist Record from a number of the best members of that church. Brother Lightsey is needed in that part of the state.

Taken as a whole my trip to Artesia was a delightful one and I became much attached to all the people of the little city of the prairies.

Notes and Comments

June fifth the Yalobusha County B. Y. P. U. Convention will meet with the good people of Scuna Valley, four miles east of Coffeeville. A good program is announced.

The young man, Clarence Nichols, who was killed by negroes at Louisville the other day, was a son of my dear friends, Brother and Sister A. J. Nichols over at Conehatta in Newton County. I was their pastor for many years and have no better friends. I knew the boy well. I am much in sympathy with them.

My good brother, Rev. Theodore Whitfield, a Mississippi preacher who is on a trip to Missouri, is pastor at Desloge while away from the state, seems to be doing a fine work in that state. The Franklin Baptist Bulletin, published at Farmington, Mo., has the following to say: "A revival with 95 additions has come to Desloge. The way it came about seems as follows: It then narrated how that Pastor Whitfield held a tithers' campaign when a great number signed up to tithe. Then soon after, when the revival started, crowds were converted." I am thankful to Bro. Whitfield for kind words about this department. Hurry home.

Pastor C. C. Weaver has lectures on the life of Christ which he illustrates with appropriate scenes taken from the life of the Master. It will doubtless make an impression that mere words cannot make. He is willing to give this lecture in churches near by his home, Calhoun City.

Rev. R. A. Kyle, formerly of Coffeeville but now located at West Point, is doing some preaching in connection with his other work. He preaches at a mission point near the cotton mill section of West Point. There is some talk of organizing a second Baptist Church in that part of the city.

The Coffeeville Baptist Church was very much disappointed when it was learned that Dr. Luther Little could not be in our meeting in July on account of poor physical condition. Our meeting will begin the third Sunday in July with Rev. W. W. Grafton to lead the singing, preacher not secured.

The group of churches in Yalobusha County are eagerly looking forward to the tent evangelistic meeting to be held near Scoona Valley beginning the first Sunday in August for two weeks. State Board Evangelist C. T. Johnson and singer are to lead the meeting. Pray for the meeting.

(Continued from page 9)

state in any way possible, and those of you who do not can take this greeting as a personal verification of that. I hope that before such a long time has elapsed that I shall know every Junior and Intermediate leader in the whole state, but until that is possible, please feel free to call on me at any time.

CECELIA DURSCHERL

Beaumont Intermediates

The Leader, Mrs. Bayliss Overstreet, and a number of others, went to Pascagoula for the fifth District BYPU Convention. They reported

a grand time.

Our protracted meeting has just closed. There were 35 additions to the church, 6 of these being our Intermediates. We were so proud of them.

Our Leader carried the Junior B. Y. P. U. to McLain and organized a Junior Union there. They are working to be A-1 from the beginning. We are going down to organize an Intermediate Union soon.

FRANCES ROGERS,
Int. Cor. Secty.

ON THE COAST

For sometime, I have thought I'd give your waste-basket a dare. The incidents of Tuesday night, June 21, brought my intentions to a focus. Pastor P. S. Dodge of Grace Memorial, Gulfport, was giving us a very inspiring stereopticon Bible lecture at our church. Meantime, cars and trucks were assembling, all unknown to this pastor and family, on the pastorium front a block away. When we got home we found that a big delegation of Ocean Springs Baptists had premeditatedly taken and with bountiful good will aforethought had loaded our kitchen table with goodies. Moreover, they brought along a bushel or two of ice cream and cakes and served themselves and us in delightful picnic fashion on the lawn. How delightful! I have been their pastor but a short time; but am thoroughly in love with them. Last fifth Sunday I baptized a dozen of them as a result of the Johnson-Black meeting. The outlook there is good. Already plans for enlarging their building are being considered.

After baptizing at Ocean Springs in the afternoon I went to Grace Memorial, Gulfport, preached at 7:30, and baptized five for Handsboro and five for pastor Dodge. It was a pleasant joint meeting of the two churches.

The Handsboro folk are mighty good to this pastor. The word "mighty" is all right in that sentence. Some of the salt of the earth live here. Repeatedly, have they surprised us en masse and left abundant evidences of their generosity.

Handsboro and Ocean Springs, half time each, make a good field, fraught with wonderful possibilities. Doubtless, many of your readers do not know that Ocean Springs Church originally "Tide Water Church," is the oldest on the Mississippi Coast,

dating back to 1832, once dissolved and later reorganized. This writer is on historic ground both at Handsboro and at Ocean Springs. But more later.

W. C. HAMIL.

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should be taught to save. It is a habit that is well worth cultivating.

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IGNORANCE DOES NOT EXCUSE

There was a time when God winked at ignorance: that is, He allowed it. That time was before the true light shined into the world. But, now, He commandeth all men everywhere to change their mind. Why? Because, before His day on earth in the flesh, He was forecast only by types and shadows; but now, God has appointed a day when He shall judge men by that man whom He hath appointed, assurance being given all men by His raising Him from the dead.

It has been plainly made manifest that no man can come to God except through the Son. Ignorance will excuse no man now, because the light has appeared and shined in the world by the perfect ministry of the Son of God while in the flesh, attested by hundreds and thousands of miracles wrought by Him, at the same time fulfilling the scriptures concerning Himself. No longer has the world the right to claim to walk by reason, or to take refuge in religion which satisfies the conscience. God has shown by three men who were striking examples and true representatives of the three branches of the entire human race, at that time, that honesty of purpose, conscientiousness and zeal—if wrong—will not excuse. Saul of Tarsus representing the offspring of Noah through his son Shem; the Ethiopian eunuch, representing the progeny of Noah through his son Ham, and Cornelius, representing the other branch of Noah's family through his son Japheth—these three men were pious, zealous, conscientious and very religious. They were real seekers after God. They were honest hearted men, but they were ignorant of God, and lost. Why? Because, they were trying to find Him some other way beside the way that God had appointed and ordained. Why was, and why is, God so particular about the way men may reach Him? This is the reason why, God's honor is at stake, His character is at stake. He cannot break His word to forgive a man, even though He may weep with mercy for him. He cannot take into His embrace an unclean, defiled man, even though He does love him. But He has made a way for men to be cleansed so that He may take them into His embrace. "I am the way", said the Man that God appointed, the Man God raised from the dead, the Man He exalted, giving Him a name above every name that is named, "No man cometh to the Father but by ME".

Saul of Tarsus, ignorantly, was trying to come through law and ceremonies. Cornelius was trying to come through prayer and almsgiving. The eunuch was trying to come without the knowledge of Jesus Christ. But what did God do to these three representatives of the three branches of the whole human race? He came to Saul of Tarsus and preached the gospel to him out of His own mouth. He sent Philip to the Ethiopian eunuch and He sent Peter to Cornelius. What was the message?

To the Hebrew, it was said: "I

am Jesus whom thou persecutest". To the Ethiopian, it was the Christ that was wounded for our transgressions and bruised for our iniquities. To the Gentile, it was: That Jesus of Nazareth was slain and hanged on a tree, but God raised Him up and ordained Him to be the judge of the living and the dead, and "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins". And so, now, to all the descendants of Shem, Ham and Japheth this word is preached, that God is, now, just and the justifier of everyone which believeth in Jesus. He wraps the mantle of imputed righteousness around the defiled sinner who believes in Jesus and takes him into His family, and calls him Son, gives unto him eternal life, makes him one of His heirs, even joint-heir with His only begotten Son, and gives him an inheritance which is incorruptible and undefiled, and which fadeth not away; and then graciously keeps him by His own power. All of this wholly of grace. Isn't that gracious? All of it through faith alone. Isn't that faithful? All of it, "not of works", lest any man should glory, "but to him that worketh not"—isn't that glorious? All who do not know these things are ignorant of God's righteousness. All those who know them know God; "and this is life eternal, that they might know Thee, the only true God and Jesus Christ, whom Thou hast sent".

—J. E. Héath,
Winona, Miss. (R. No. 6.)

THE OVERFLOW AT CLARENDON, ARKANSAS

It may interest the readers of The Baptist Record to hear a little more about the conditions here during the overflow last April.

Clarendon is the county seat of Monroe County. It was a town of about three thousand people. It is located on the east bank of the White River. It is served by the "Cotton Belt" and the Missouri Pacific railways and there is some navigation on the White River. In 1916 the river overflowed the town, after which the town issued bonds and built its own levee. It reached at that time a stage of 38½ feet, the highest ever known. This year we had experts to examine our levee, and they assured us that with some work on the weak places it would hold forty-one feet of water. Thirty men were placed on the levee working day and night. The leading weather man in this state told us that the river would go to thirty-nine and a half feet, but two days before his prediction was to come true the river had reached forty-two feet and had overflowed our levee from one end to the other. The river went to forty-three feet six inches, five feet higher than ever before. It went seven feet six inches high in my house, then waves rolled up about one foot higher. I had put my things on scaffold about three feet higher than it had ever risen before, but the scaffolds were overflowed, some were washed down, and all my goods were ruined. All

my books, more than six hundred, all bedding, all furniture, all my clothes, all pictures and mementoes were soaked in water for two or more weeks. The water was on the streets about three weeks. One hundred thirty-five dwellings were washed from their foundations, to say nothing of numerous other buildings that were washed away or moved. All churches were badly damaged. More than one hundred pianos were ruined in town. No lives were lost.

The Baptist Church lost its piano and organ. The piano had just been paid for. It was new. All pews were ruined, some chairs and other church furniture were ruined. The members have been damaged so much that they will not be able to hire or employ a pastor for months or it may be for years. Now you see my situation. I am out of work. What I want.

Well, it is some place where I can preach the gospel in humility. I think I am willing to go where the Lord wants me to go. Now, I am open for work as pastor or as supply for meetings.

If any one is interested, I refer such to Dr. W. T. Lowrey, Mr. H. L. Rhodes of Ackerman, Miss., or any of the deacons there; to Mr. Paul Holland of Hollandale, Miss., or to the deacons here, or to the deacons of the Baptist Church at Earle, Ark., or to Rev. A. A. Walker of Little Rock, Ark., or to Dr. J. S. Rogers, Superintendent of State Missions of this state.

—Patrick S. Rogers.

"Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens, and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make him. (Signed) Luther Burbank.

REVIVAL AT McLAIN

We have just closed a ten days revival at McLain. Evangelist C. C. Jones of McComb did the preaching, and I can truthfully say I never heard sin fought any harder and the gospel preached any plainer. The church was greatly revived and there were ten added to the church. I can freely recommend Bro. Jones to any pastor as a sound gospel preacher. The singing was led by the pastor and the choir responded well.

We ordained four deacons, Bros. Leek, Daughdrill, Martin and Freeman. The church took on new life and we are now planning on building a new church. We are planning on having a S. S. and B. Y. P. U. normal beginning the third Sunday in July. We want to make our organizations A-1. We are going to do more for missions this year than the church has ever done and also try to put the Baptist Record in every home.

Remember us in your prayers, as we are undertaking a great task in building up our town.

—C. S. Moulder, Pastor,
Newton, Miss.

IN MEMORIAM

J. M. WHITE

The Pastor's Tribute

The brotherhood will share with us the deep sense of loss and sorrow in the home-going of Brother J. M. White.

He left so suddenly, we were so accustomed to look to him, to lean on him that we can not realize that he is no more with us in the flesh.

It is out of keeping with the beautiful modesty of his spirit and life, to even mention the many ways in which he served his Lord and his brethren. He was a valued teacher, a successful man of business, a student and authority of history, an experienced trustee, a trusted and honored chairman of the board of deacons. In all he was faithful and efficient.

Words would fail me to tell of his lovely spirit in his relation to his home, to his friends and to his pastor.

Out in the state and beyond, he was known, loved and trusted. Men confided in his judgment and gladly followed his leadership.

We miss him sorely. We grieve beyond measure at his going. But we grieve not as those who have no hope. For truly he had "fought the good fight . . . he had kept the faith, and henceforth there is laid up for him the crown of righteousness."

The church is girding herself for heroic service. Eight of our men are being added to the board of deacons. Brother W. H. Van Landingham is serving as chairman of the board. We will carry on as best we may, grateful for the fellowship and leadership of one who was truly a "Prince in Israel".

—E. F. Wright.

Address of President B. M. Walker

My Friends:

After the beautiful and most worthy tribute which has just been paid to our dearly beloved brother and friend, and indeed he was my friend kind and true, I fear that any word from me at this time might be out of place and possibly mar the sacredness of the hour; but, in my feeble way, with your kind permission, I hope to make some observations of his life gleaned through a period of more than forty years experience based upon a close personal association with him.

James Monroe White was graduated with honors from the A. and M. College in 1884 and left a brilliant record to his credit. Immediately after graduation he was appointed to an instructorship in College, which position he filled with entire satisfaction to the college authorities for several years until he was promoted to an assistant professorship in the Department of English, and then advanced to the Professorship of History and Civics. He was the first Professor of History and Civics at the College and to this department he gave a high

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standard of scholarship and culture which characterizes its efficiency today. To the regret of the Board of Trustees he voluntarily resigned his connection with the College to engage in private business in West Point, though his interest in the College never waned. Later he was appointed a member of the Board of Trustees of the higher educational institutions of the state, including the State University and the State Colleges, and served for a term of years. He was also a member of the Board of Trustees of Mississippi College and a member of the Board of Trustees of the Mississippi Historical Society, and maintained his interest in educational work. His published articles are a matter of record and credit in the publications of the Mississippi Historical Society, in which Society he has been a life long member.

In his private life, and he preferred the life of a private citizen to political office or appointment, he was loved for his purity, sincerity, modesty, chivalry, veracity, honesty, and integrity of purpose; he was respected for his learning, his wise counsel and sound conscientious judgment, and was esteemed for the splendid poise of his well rounded and well balanced Christian character. His life was a life of Christian service. In his life he tried to exemplify the nobility and grandeur of the human spirit. It was indeed a life of service above self, service for his family, service for his church, service for his state, service for his country, service for humanity, and service for God. Now it is from the soil of service that the true strength of manhood grows, and because it has its roots deep in such a soil that it has a growth so majestic falling like a holy chiasm to anoint humanity for a loftier station, and showering its beneficent influences and rich fruitage upon the world.

In his business life, you people of West Point and Clay County and the State know and appreciate his power and influence in business lines, and you people of West Point and Clay County know the great responsibility which was suddenly and unexpectedly thrust upon him early in his business career to manage the large estate of Mr. S. L. Hearn. But, he rose to the occasion, was equal to the emergency, and rich success has crowned his efforts.

In his religious life, I feel that nothing can be added and no word can be taken from the beautiful tribute paid him by Brother Wright, your pastor, without destroying the symmetry of the whole. Now the day is over, the curtain has been drawn across his life, I believe that in giving an account of every secret thought, every spoken word, every act and deed of the body, he can, with a clear conscience, exclaim I have done the best I could with the light of day given unto me; for I believe his life was a finished life, and "The finest fruit earth holds up to its Maker is a finished man". He has been called to his reward, which I believe is a crown of glory, leaving all sadness and sorrow to us as our share in his departure.

A WORD FROM CLARKE COLLEGE

These remaining summer months will be very important ones to those boys and girls whose duty it is to choose a college to go to. Many of us can well remember how many times we were undecided as to the most prospective institution. It would certainly be well if we could all now feel glad of our final choices. It will be a great day for anyone when he chooses well the college which he intends to subscribe his best efforts to, and, from which he hopes to gain such influences and suggestions as will help him materialize an honest ambition.

Among the many splendid institutions in the State is Clarke College at Newton. After years of unique hardships and financial problems, it now comes to the front rank as an indispensable asset to the people of Mississippi. Fortunately, the instructors at Clarke are among its most loyal supporters, that is they are men and women who love the college and who intend to invest their own lives toward its furtherance and not to remain here only until they can find a better location. This factor has meant much already. The work is standard, the heads of every department having either an M. A. degree, or more. Thus the faculty, as a whole, compares favorably with that of larger colleges. Moreover, the equipments are up-to-date. The music, voice and expression departments are excellent. And the "school spirit at Clarke College"—it can't be surpassed.

I would assure any student, who is looking for a good environment, standard work, and everything, almost, that goes to make up a good college, that he will do well to consider Clarke College. Expenses are at a minimum, and boys, especially, are facilitated with paying jobs on the campus, and in town. You may talk to a hundred alumni from C. M. C., but you'll never find one who isn't loyal to it. That is a significant fact. Here, like everywhere else, you get out of your work just what you put into it.

The enrollment has nearly doubled within three years. Eighty graduated this spring. A larger percentage of Clarke's graduates were placed this year than from any other college in the State. The College is capacitated to accommodate about three hundred students. Happily, the time has come when Clarke College will be "full up" with select students for its next session's work. If you are thinking of coming to Clarke, think the matter clear through, for, thus, you will come. Athletes will have the finest chance ever next year. In fact, everything is progressing around Clarke College. The students feel like they have a lease on the College B. Y. P. U. Banner, but they want to keep going because they enjoy the work.

Professor C. S. Moulder and I are doing field work for the College presently, and each of us will be glad to talk with any interested student.

Sincerely,

—A. A. Roebuck.

P. S.

The second summer term begins July 7. Two hundred high school and college students were here for the first term.

RIDGECREST HAS BIGGEST OPENING IN ITS HISTORY

J. W. Cammack,
Secretary of Education Board

The opening of the 22nd season of the Southern Baptist Assembly of Ridgecrest, N. C., on Tuesday, June 14th, was ushered in by the Young Women's Auxiliary of the Woman's Missionary Union of the South. Every room in the hotel was crowded to capacity. The number of young women in attendance was 50% larger than ever before in the history of the institution.

The Assembly Program, arranged to cover a period of 84 days, includes conferences for special workers in every department of work, in which Southern Baptists are engaged. The conference for Student Leadership, under the direction of Mr. Frank Leavell, runs for the week following Sunday, June 26th. This will be followed by Education Week beginning on July 3rd, and the annual meeting it is probable that a permanent secretary of the Education Board will be elected.

Among the speakers and leaders of the Y. W. A. Conference, were Miss Juliette Mather, Y. W. A. Leader of the South; Miss Kathleen Mallory; Mrs. W. J. Cox, President of the W. M. U. of the South; Mrs. Janie C. Bose of Louisville; Mrs. Una Roberts Lawrence of Arkansas; Miss Emma Leechman of Atlanta, Ga.; Mrs. R. L. Harris of Knoxville, and Dr. John R. Sampey of Louisville. A Royal Ambassador and Boys' Camp was organized this year under the direction of Rev. Wade Bryant, Clemson College, South Carolina.

From Mississippi there are 13 young women in attendance at Y. W. A. Conference.

In Isaiah 13:19, we have a remarkable prophecy regarding the utter ruin and desolation of Ancient Babylon, written fully 700 B. C., while Great Babylon was at the very height of her glory.

A few years ago Dr. Cyrus Hamlin, of Robert College, Constantinople, was asked by a Turkish Colonel to give him just one proof that the Bible was God's Book. Dr. Hamlin asked him if he had ever visited the ruins of ancient Babylon.

Yes, he replied, and let me tell you my experience. I hired a rich shiek and his men to take me there to hunt. We found that all manner of wild animals, owls and birds were dwelling there amongst the ruins, so we had the best hunt of our lives. It was so good that we were annoyed when the Arabs told us that they must go miles away to pitch their tents for the night. We tried to bribe them to camp right there, but they refused, saying, that no Arab had ever been known to camp there, because it was haunted after dark by all manner of evil spirits, who would kill them or bring great evil upon them.

Then Dr. Hamlin opened his Bible to Isaiah 13:19, and the Colonel read: "And Babylon, the glory of Kingdoms, the beauty of the Chaldees' excellency, shall be as Sodom and Gomorrah. (20) It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch his tent there. (21) But wild beasts of the desert shall be there; and their houses shall be full of doleful creatures, and owls shall dwell there—"

By this one fulfilled prophecy that Turkish Colonel was convinced that the Bible was a God inspired Book.—From The Bible—It's Christ and Modernism. \$1.50.

Mother (after answering countless questions): "Curiosity killed a cat once, Winnie."

Winnie: "But what did the cat want to know, mummy?"

"No No, Mrs. Duzz, not smallpox. Spray FLIT on her mattress."



Little Betty wakes up with a rash

FLIT spray kills bed bugs, roaches, ants, and their eggs. It also clears your home of flies and mosquitoes. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.

FLIT

DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches

"The yellow can with the black band"

"AN APPEAL TO PASTORS"

In looking over the Minutes of our last meeting of the Southern Baptist Convention, I notice our State has a grand total of 1,644 churches and ranks fifth in the "do-nothing" class, having 561 churches which gave nothing whatever to Missions in any way. This fact should arouse us to action.

Now, these churches cannot be blamed altogether for this condition. The pastors are to blame for their portion of work. Peter and Paul, two of the greatest characters of the New Testament excepting Christ, give us many exhortations to conduct ourselves so as to be blameless on the day of Jesus Christ. Let us ask ourselves the question, "Am I doing so?"

Last fall I accepted the charge of a country church in Tippah County, and I immediately began to inquire into its past activities, and although it had been an organized church for more than thirty years, there was no record of it ever contributing anything to Missions, and upon inquiry I could not ascertain the fact that any former pastor had even taken a stand for Missions in their pulpit and asked for a contribution to Missions, and I found the anti-Mission spirit very strong. However, I announced at my regular appointment in March that I would preach a Mission sermon at my next regular appointment in May, and that immediately following the sermon, I would call for a free-will Mission offering to go unreservedly through our Unified Program. Some predicted a small congregation that day. However, it proved to be larger than usual, the service was fine, and we received poor response to our appeal for a contribution to Missions, though we made a contribution through the Unified Program, and that church which was in the "do-nothing" class is now out of it forever, I believe.

I tell you this incident in order to prove my point, "Pastors are largely to blame". Brethren, can we be true Missionary Baptist ministers, and not strive to make our congregations more missionary? I hardly think so. So let us, as pastors, call the attention of our various charges to the fact that they are a missionary body, and make every possible appeal to them for a contribution to

the Unified Program in 1927. Even though the amount be very small it will keep your church out of the "Do-nothing" class.

Brethren, we can make our State one hundred per cent when it comes to this. "Will we do it?"

—Rev. N. D. Story,
416 6th Street,
Corinth, Miss.

THE SOUTHWIDE ORGANIZED BIBLE CLASS EFFICIENCY CAMPAIGN

Begins Sunday July 3, 1927

By Wm. P. Phillips

When this notice appears very little time will intervene between the opening date of the Southwide Organized Bible Class Efficiency Campaign which is July 3rd. The Campaign covers a period of six months. Classes must use the official entry blank which may be secured either from your State Sunday School Secretary or Sunday School Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tennessee.

No applications for entry will be accepted unless mailed on or before Sunday July 31st to your State Sunday School Secretary. Already many applications are coming in and it is evident that every State will be represented in this meaningful Campaign. It will be the highest honor ever conferred on an organized Bible class to be declared the most efficient Young People's or Adult Bible class in all the South at the next great Southwide Sunday School Conference at Greenville, S. C., January 17-20, 1928. The most unique and beautiful trophies ever given will be presented to classes holding first place. Suitable tokens of recognition will be also awarded to the holders of second and third place in the Campaign. Send at once either to your State Sunday School Secretary or to Sunday School Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tenn., for a full set of requirements and application for entry.

MT. ORAL REVIVAL

Only those who have been fortunate enough to hear Dr. Venable can realize fully the blessed privilege of listening to him in his plain,

practical method of preaching and explaining the Word of God. Every message, so ably delivered, during the series of services which lasted only ten days was filled with instruction, inspiration and love. The attendance was good, and the result of the very earnest, prayerful attention given was visible in a revival of the spiritual welfare of the church and community; the conversion and addition to the church of three girls and one boy by baptism, and also one addition by letter.

The church and community asked Dr. Venable to conduct our revival meeting next year. May the Lord bless Dr. Venable in his work, and make conditions favorable for him to be with us next year is my Prayer.

J. E. McGRAW,

"I heard something this morning that opened my eyes."

"So did I—an alarm clock."—Baptist Observer.

Circus Man: "The leopard has escaped; shoot him on the spot!"

Guard: "Which spot?"—Oklahoma Whirlwind.

Testing an Old Proverb

"Why are you giving up medicine to go into the ministry?" asked the friend. "Well," explained the discouraged young doctor, "I have always understood it is much easier to preach than practice, and I haven't made much of a success at practicing that's sure."—Youths Companion.

There's a Difference

A minister discovered a button in the collection plate one Sunday morning.

In the evening, when he entered the pulpit, he announced:

"I wish to remind you that there is a collection at the close of the service. The text I have chosen for the evening sermon is, 'Render your heart and not your garments.'"—Exchange.

A good-natured traveler asked a Pullman porter the amount of his average tip. The Negro replied that the average amount was \$1. The man handed him a \$1 bill. The porter caressed the bill affectionately, and said: "Yassuh, boss; but you is the fust purson what has come up to the average."—Presbyterian Advance.

Johnny's Ma: "Johnny, there were three pieces of cake in the pantry and now there is only one. How did that happen?"

Johnny: "Well, it was so dark in there I didn't see the other piece."—Goblin.

Margie had been out in the yard playing with some newly-hatched chickens and came running into the kitchen.

"Mother, aren't those little chickens ours?" she asked.

"Yes, dear."

"Well, that old hen thinks they're hers."—G. S., Denver, Colo.

The woman took off her hat, threw it on the table, and dropping into an easy chair, lighted a cigarette. She had been to a political meeting and proceeded to regale her husband with her views.

"We are going to sweep the country, James," she said, airily.

"Excellent," said her long-suffering husband. "Nothing could be better. I hope you'll start with the sitting room."—Exchange.

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BOILS—BURNS—SORES

Thoroughly heals. Used over a century.

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At all drug stores. For sample write

W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

OVER-RUNS AND MILL ENDS

SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.

MONAGHAN MILL STORE, Dept. A., Greenville, S. C.
"Textile Center of the South"

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ASHEVILLE, N. C.—"The Land of the Sky."

134 Years of Successful Training. World famous climate. Buildings one-story brick, cottage plan, for safety, sanitation, and convenience. Experienced teachers. Small classes. All forms of athletics. Boys from 22 states. Number limited to 120. Write for Catalogue.

Col. S. R. McKee, Ph.D., Supt. Capt. Robt. Bingham McKee, B.A., Asst. Supt.

**MISSISSIPPI WOMAN'S COLLEGE**

Books open now for registrations for next session. A fee of \$12.50 will reserve a room now. Do not delay for many Freshmen are already registered. The present Freshman class numbers 155. We are arranging room for 175 next session.

The Woman's College is a Standard College in every sense of the word, being a full member of the Association of Colleges and Secondary Schools of the Southern States, which is the official accrediting agency of every State in the South except two.

Diploma entitles graduates to teach in any High School in the South and to enter any Graduate School which may be entered by Diploma.

Fireproof Dormitories where rooms are in suites of two. Excellent rooms in Dockery Hall under the Self Help Plan. Any student who makes good in work the first half of the session can obtain financial aid. Beautiful new Hospital.

Large Swimming Pool. No extra charge for Physical Instructions. Champion Basket Ball Team. High grade departments in Piano, Voice, Violin, Public School Music, Expression, Art, Domestic Science, Secretarial Courses.

Expenses very moderate for advantages offered. Expenses in Dockery Hall less than average expenses in State Colleges. Health Percentage very High.

Write for Bulletin and beautiful View Book to,

J. L. JOHNSON, President,
Hattiesburg, Miss.